THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Retirement.

(Irregular Stanzas, by Charles Cotton, 1676.)

FAREWELL, thou busy world, and may
We never meet again:
Here I can eat, and sleep, and pray,
And do more good in one short day,
Than he who his whole age outwears
Upon the most conspicuous theatres,
Where nought but vanity and vice appears.

Dear solitude, the soul's best friend,
That man acquainted with himself dost make,
And all his Maker's wonders to intend:
With thee I here converse at will,
And would be glad to do so still,
For it is thou alone that keep'st the soul awake.

How calm and quiet a delight
Is it alone
To read and meditate and write,
By none offended, and offending none!
To walk, ride, sit, or sleep at one's own ease!
And pleasing one's ownself—none other to displease.

O my beloved rocks, that rise
To awe the earth and brave the skies,
From some aspiring mountain's crown,
How dearly do I love,
Giddy with pleasure to look down,
And from the vales to view the noble heights above!

How oft, when grief has made me fly,
To hide me from society
Even of my dearest friends have I
In yon recess's friendly shade,
All my sorrows open laid,
And my most secret woes intrusted to your privacy.

THE CHURCHMAN.

An Address to the Citizens of Hartford, on the Birthday of Linnæus: May 24th, 1836. *In behalf of the objects of the Natural History Society; formed October* 8, 1835. By Samuel Farmar Jarvis, D. D., President of the Society, &c., &c.

LINNÆUS.

IN 1732, a poor and friendless stranger from a little town in Dalecarlia, presented himself at Leyden to the illustrious Boerhaave. His indigence was so great, that when in college he had been obliged to wear the cast-off shoes of his fellow-students; and though after he had left Upsal, he gained a little money by the practice of medicine, yet by the time he arrived at Hamburg all his resources were exhausted. He persevered, however, in making his way to Holland; and the great physician whom I have named recommended him to a rich proprietor of the name of Clifford, who had a taste for natural history, and possessed, at Hartecamp, between Leyden and Haerlem, a magnificent garden, cabinet, and library. In this hospitable abode he remained for three years, enjoying abundantly all the assistance necessary for his favorite studies. Need I tell you that this poor stranger, thus indebted to the munificence and love of science of one rich individual, was the great Linnæus!

In 1735 was published, at Leyden, the first sketch of his System of Nature, or the three kingdoms of nature systematically set forth, by classes, orders, genera, and species. It consisted of three tables, each contained in a single sheet; and this, with another treatise of twenty-six pages published the following year, contained the germ of all that he afterward wrote. This work of twenty-six pages, contained, in the form of aphorisms, the theory of botany; and it was the result, as the author informs us, of seven years' study, and the examination of eight thousand plants. It was followed in successive years by three other works, which laid the foundation of the great revolution in botany; and fifteen years afterward, the whole was condensed in an octavo volume, containing proofs in every page of the most subtle intellect, and a most astonishing depth of observation. This single volume has become the fundamental law, the constitution, as it were, of the science; a constitution acknowledged and reverenced by botanists of every nation; and notwithstanding the immense quantity of plants since accumulated, and the innumerable facts which skilful observers have since added, principally on vegetable anatomy and the internal structure of fruits and seeds, the system of Linnæus is even now in full vigor.

It has become, indeed, in some sense, a universal language; and in every country, however remote, where a scientific botanist, or even a skilful gardener is to be found, it is sufficient, in order to be understood, to designate a plant by its Linnæan name. It was not, as we have seen, the discovery of the sexual system which gave Linnæus his fame and his sovereignty. That discovery is claimed by England; and it preceded the time of Linnæus half a century. It was rather the distinctness, the regularity, the energetic precision of his system, and especially the convenience of what he called the *trivial*, or as it is now termed, the *specific* name, which gave him this authority. This last simple contrivance alone, by which the overburthened memory of the botanist was relieved from the constant accumulation of long descriptive phrases, was found so useful, that, dating from that epoch, he reigned over the botanic world without a rival.

LINNÆUS, BUFFON, AND DAUBENTON.

For nearly a hundred years, the royal garden of plants at Paris, the establishment of which was coeval with that of our city, was greatly neglected, and its revenues were appropriated to other objects. But in 1732, the superintendence of it was separated from the office of the first physician to the king, and confided to Charles François Du Fay, who soon rendered it the finest garden in Europe. He died in 1739, and on his deathbed recommended Buffon as the only man who seemed to him capable of following out his plans. Buffon was a few months younger than Linnæus, and survived him about ten years. Their characters were essentially different. Linnæus was methodical, patient, concentrating, and concise; Buffon despised system, was brilliant and imaginative, diffuse and fond of ornament. Eminently fitted to render a subject popular when the materials were collected and laid before him, he was utterly incapable of that minute, and accurate, and unwearied observation, which are so essential to the science of the naturalist. Happily he had for his associate Daubenton, whose qualities were precisely those in which Buffon was defective. The collection of facts with which he enriched the history of animals is immense; and the care with which he observed them was so great, that Cuvier has given him a praise, which from any other mouth would have seemed extravagant: *in vain do we look for an error*. He described only what he had seen himself. He did not even draw those general conclusions which most naturally arise from established facts; and his timidity in this respect was so cautious, that Camper said of him, he did not himself know how many discoveries he had made.

It was unfortunate for the interests of science, that Buffon appears to have treated him unkindly in permitting an edition of the History of Quadrupeds to be published, in which the descriptions and anatomy of Daubenton were suppressed. In consequence of this, he refused any further cooperation in the work; and in the history of birds his place was poorly supplied by Guineau de Montbelliard and the Abbé Bexon.

After what has been said of Buffon, it will no longer excite surprise that, in the popular estimation, his fame should so entirely have eclipsed that of Linnæus. Another cause of his celebrity was, the advantage he possessed in the superintendence of the garden of plants, and the facilities afforded him for forming collections in a city which had become the capital of the scientific world.

Two schools of natural science were now formed; the one pursuing the system of the Swedish naturalist, the other following the more popular course of the brilliant Frenchman.

Time would not permit me to do more than name the individuals who formed these respective schools; and I therefore purposely omit them, lest among so many I should commit injustice by selection. From 1735 to 1798, when Cuvier published his first work, twenty-eight authors are enumerated on Entomology alone;[*] each of whom had contributed, more or less, by their observations, to enrich the history of insects. Of these, there were, one Italian, two Danes, three English, three French, three Swedes, three Swiss, four Dutch, and nine Germans. In the other departments, authors have not been so numerous, but the whole science has been carried forward with an impetus truly astonishing. The French, the Germans, and the English have vied with each other in this generous and noble rivalry.

If the French have surpassed all other nations, it must be attributed to the possession of such a treasure as their cabinet of natural history. It may be said to have been created by Daubenton, and has ever since been continually augmented, by the zeal of individuals and the patronage of government. Even in the stormy times of the Revolution, when a political frenzy seemed to have seized the whole nation, this splendid monument of science, though for a time neglected, and deprived of its support, was spared, and finally patronized. It was in the spring of 1795 that Cuvier first visited the French capital, and in July of the same year was appointed assistant lecturer of comparative anatomy in the garden of plants. Here, in a lumber-room of the museum of natural history, he found four or five old skeletons, collected by Daubenton, and cast aside by Buffon.

It is interesting to trace from their commencement the history of noble institutions, and to see how much can often be done by the persevering industry of a single individual. These skeletons Cuvier made the basis of his museum, and, encouraged by some professors, though opposed by others, went on in the formation of it with untiring effort. In less than forty years, and within the compass of his own invaluable life, that museum has become one of the wonders of the age, and, together with its immortal author, has created a new epoch in the history of natural science.

GEOLOGY.

The practical knowledge of this branch has been as old as the attempts of man to explore the hidden treasures of the earth; and the regular formation and succession of strata, together with the disturbances occasioned by earthquakes, volcanoes, and inundations, have been remarked at a very early period. The existence, also, of organized bodies in a fossil form, embedded in several of these strata, has been for centuries the occasion of wonder and perplexity. I should weary my readers were I to tell them of all the crude conceptions, and absurd fantasies invented to account for these phenomena. They were such as absolutely to bring geology into contempt; and it was by many regarded as a visionary employment of the human intellect, till the work of Cuvier on fossil organic remains gave it a new character, and produced throughout the world the sensation of a surprising discovery.

The method of considering each separate organ, and tracing it through the whole series of animals, had led him to certain general and invariable laws of combination, by which the possession of one series of bones would indicate the necessary connexion of another series. A beast of prey, for instance, would always have teeth fitted to devour that prey, and claws fitted to seize it. A ruminating animal, on the contrary, would have hoofs instead of claws, and teeth fitted only to grind its vegetable diet. In this way, the possession of even the fragments of an animal would enable him to complete its whole structure, and determine to what genera or species it belonged.

Aided by M. Brogniart, an eminent geologist, Cuvier commenced his researches at Montmartre, and in the quarries of gypsum in the environs of Paris. These had, for many centuries, furnished the building stone of that metropolis, and had been sunk to the distance of two hundred and forty-three Paris feet. About fourteen or fifteen feet below the surface, there are strata of marine formations, attesting the presence of salt water, which have altogether a thickness of nearly seventy-seven French feet. Below these, incontestible proofs exist of a soil anciently inhabited by quadrupeds of different species, reptiles, birds, and fresh-water fish. Below these are still deeper strata, containing productions of the sea. By collecting the scattered bones of these animals and reproducing their forms, according to the unerring rules of anatomical science, Cuvier discovered one hundred and sixty-eight vertebrated animals, forming fifty genera, of which fifteen are no longer in existence. Many of the individuals, even of existing genera, are of enormous size; and what increases the wonder, they are such as are now found only in other regions and other climates. No trace was found of human skeletons, or of the order quadrumana. Almost the entire skeleton was discovered of a species of opossum, an animal which now exists only in America; and this single fact at once overturned the theory, that the American genera had come from their own soil, and had never extended themselves to the other portions of the globe.[†]

I shall add no more on this subject, excepting to state, that all the subsequent researches of geologists, of every nation, have confirmed the truth and the importance of this great discovery. The natural evidences of a sudden and universal deluge, and the probability of the Mosaic chronology, have been set forth with a force of truth which has borne down all opposition; and although there are still great and very embarrassing difficulties to check the pride of human knowledge, the Christian philosopher is encouraged to wait with patience, till some other bright discovery shall

"Vindicate the ways of GOD to man."

INFLUENCE OF SCIENCE ON RELIGION.

Finally, let me address you as Christians, and ask, What occupation can produce nobler views of the divine nature and providence than the contemplation of His works? The pages of inspiration tell us that the invisible things of GOD, namely his eternal power and godhead, have been clearly seen, since the creation of the world, being understood by the things that are made. It has been objected, I know, that many who have been warmly engaged in pursuits like ours, have, while surrounded by the wonders of creation, been unmindful of the great Creator. That such has been the fact, though to an extent far less than the objection assumes, we are not disposed to deny. We object, however, to the inference which some have thence drawn. We attribute this result rather to the influence of a little knowledge on the corrupt heart of man, than to the extension of knowledge. We believe that "the knowledge which puffeth up" is eminently superficial; and in examining the progress of all sciences, we find, that proud presumption may accompany incipient discovery, but that more perfect investigations are invariably followed by profound humility. Alphonso, of Castile, when the light of astronomical science first dawned, through his instrumentality, on the darkness of his age, could exclaim, that if he had been admitted to the counsels of the Creator, he would have arranged the universe better. He saw that the movements of the heavenly bodies could not be reconciled with what was then supposed to be the planetary system; and instead of doubting the correctness of his own knowledge, he dared to question the wisdom of the Almighty. How different on the mind of Newton was the effect of his sublime discoveries! With what awe do we behold that profound intellect, covering its face with its own wings, like the burning seraphim before the throne of GOD![‡] As the occasion of man's fall was an irregular desire of knowledge; so is it a part of that wisdom by which the Almighty seeks to lead us back to our paradise, and to his presence, to surround us with wonders which give us constant and inexhaustible subjects of inquiry, and, at the same time, humble us by the perception of how little we can know without his aid.

It is thus with the science of natural history. The farther we advance in knowledge, the better do we perceive how much we do not know, and this perception must for ever abase the most profound naturalist. "The minute philosophers," to borrow an epithet of the great Berkley, "may think, for a time, that their boasted discoveries are irreconcileable with revelation. They may raise the sand hills of their systems, and think from them to demolish the fortress of the divine word. Vain and impotent the attempt! Some fortunate discovery, as science advances, demolishes the whole by a single roll of its mighty waters, and the next wave washes it into eternal oblivion. Let us not fear, then, that revelation can ever be seriously assailed, or injured, by philosophy. It may sometimes be wounded in the house of its friends, by too great a degree of sensitiveness, which may prompt them to embrace untenable theories, and distort the language of the Bible, to make it accord with what they consider as the result of experiment."[§]

INFLUENCE OF REPUBLICAN INSTITUTIONS ON SCIENCE.

We boast, and I for one am not disposed as yet to allow that we boast in vain, of exhibiting to the world the grand experiment, such as the world had never before seen, of a people governing themselves. We govern, and are governed, in a manner wholly inexplicable to the theorists of the old world. Not a soldier is to be seen in the wide extent of this immense republic, excepting on our frontiers. We govern, and are governed, by the will of the majority. Order is preserved, because it is the instinct of self-preservation; and every man knows, or ought to know, that his life, and liberty, and property is bound up in the life, and liberty, and property of the community.

In Europe, the interest of the whole is made subservient to the interest of individuals. In America, that of individuals is subservient to the good of the community. The interest of society is oftentimes sacrificed in Europe, to promote the interest of the individual; the interest of the individual, on the contrary, may be, and often is, sacrificed in America, to promote the interest of the public.

No doubt these are evils; and they are the evils of opposite systems. In this chequered state of being, where good and evil are the web and woof of the moral texture, the mixture cannot be avoided. It would be out of place for me to say, which system has the most evil or the most good; but let us take our system as it is, and ask whether it excludes scientific improvement? I answer, No. The monarchist of Europe asserts it, but we are not disheartened by the assertion. Our mighty experiment of self-government is far from being exhausted. We have not, it is true, the energy of despotic power which can command schools and colleges to spring into existence, and can at once turn the stream of a nation's resources to the formation of cabinets of science, or the fine arts. But we have a nation, every individual of which feels that he is bounded only by the extent of those powers which GOD has given him; and the very basis of our institutions is, that every member of the republic is under a moral tie, that through him it should receive no detriment. We cannot, by a decree, transport from distant lands the granite rock, to serve as a pedestal for the statue of an emperor, but we can, by the subscription of a dollar, through the millions of our nation, erect a prouder monument to the memory of our Washington.

To this power, then, we appeal in behalf of natural science; and we ask our fellow-citizens to aid us in the establishment and maintenance of an institution the object of which is to promote the common good, by affording to all the means and opportunities of knowledge.

In our state of society, union is eminently strength; but as it would be vain to talk of colors to one who was born and continues blind, so will it be impossible to produce that union by which society may be exalted and refined, unless we extend the boundaries of intelligence. To dwell on the importance of diffusing a more perfect system of education might seem foreign from the present purpose; yet I may be permitted to quote the farewell advice of him who was first in the hearts of his countrymen, as a maxim of political and moral wisdom. "Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion it should be enlightened."[‖]

I hope that the day may come when, by private munificence, our public institutions shall be so well endowed as to render all instruction gratuitous; when the means of acquiring knowledge shall be as common and as free as the air we breathe; when the poorest member of our community may feel that he has an undivided share in the privileges which ennoble his nature; and when, by the equalizing power of Christian charity, "he that hath gathered much shall have nothing over, and he that hath gathered little shall have no lack."

CONTRIBUTIONS OF MISSIONARIES TO NATURAL SCIENCE.

The missionaries sent by the various religious denominations, either into our own territories, or into foreign countries, are, in general, educated men, and may do much to promote the cause of natural science, without any interruption to the duties of their profession. The example of the Roman Catholic missionaries is before our eyes; and the value of their labors in the cause of science is universally admitted. Little is known of China but what has been furnished by them. The French Jesuits, especially, have added greatly to the store of natural knowledge; yet no one can accuse them of neglecting their official duties.[¶] Why, then, may not our missionaries, as a useful relaxation from their arduous labors, furnish us with collections, and with much curious information, respecting the natural history of the country in which they sojourn?

INTEREST OF EUROPEANS IN AMERICAN RESEARCHES.

That there are many in Europe who are eager to form a correspondence with Americans, in the hope of exchanging the productions of the old world for those of the new, I can bear personal testimony. In Italy, several distinguished men spoke to me with ardor, and even with anxiety, on this subject. At Turin, the distinguished ornithologist, Bonelli, told me that he could furnish us with all the European birds enumerated by Temminck, if we would send him an equal number of American birds. Bonelli, alas! is no more; but he has left pupils who are following in his steps, and who, no doubt, would be glad to revive his offer. Dr. Grottanelli, of Sienna, offered to furnish us with minerals and plants on the same conditions. The younger Bartelone, of Bologna, would, I have no doubt, undertake the same pledge with regard to insects. In this manner we may, by our own labors, and by this scientific commerce, gradually form a collection the influence of which, on the future character of our community, may be more extensive than we have now capacity to calculate. It is only during the feeble period of infancy, that such institutions require to be fostered with peculiar care. That period past, their existence can hardly be called precarious.

COMMUNICATIONS.

For the Churchman.

MR. EDITOR.—In the able and very satisfactory view taken by the Bishop of Pennsylvania, in yours of September 17th, of the office of presiding Bishop, there is a passage on which I would respectfully offer a word of comment. It is that in which he appears to think that in the consecration of a bishop the presiding Bishop is not *the* consecrator, but merely the head and representative of a *college of consecrators*. His proof is, that "in both ours and the English form," the words are, "*by* the imposition of *our* hands."

This is true; but in the published letter of consecration of Bishop White, you will perceive that the Archbishop of Canterbury is represented as *the* consecrator, the other attending Archbishop and Bishops being spoken of as merely present and assisting.

In the ordination of a priest, the Bishop—presbyters also laying on hands—says, "Receive the HOLY GHOST, for the office and work of a priest, now committed unto thee *by* the imposition of *our* hands." Is he here *the* ordainer, or but the representative or head of a *college of ordainers?*

In confirmation, the Bishop says, in reference to those just confirmed, "upon whom *we* have now laid *our* hands." In institution he says, "*We* give and grant unto you"—"*we*, your Bishop"—"*we* have hereunto affixed *our* episcopal seal, in the —— year of *our* consecration." Analogous to this, I apprehend to be the language of the minister in baptism, "*We* receive this child into the congregation of CHRIST'S flock."

To conclude, I apprehend, first, that the expression "*our* hands" in the consecration of a bishop by no means implies that the hands of more than one impart the apostolic succession; and secondly, that it is scriptural and catholic doctrine that a successor of the apostles has, in himself, the power to impart commission to either grade of the Christian ministry; that the exercise of that power has nothing added to it by the consenting laying on of the hands of others, or aught detracted from it by the want of this; and that consequently, in each ordination and consecration, there is *the* ordainer or consecrator, however others may consent by laying on hands with him. At the same time it is also catholic, and I believe immemorial, usage, for the ordainer of a priest to have the consent of the *priestly* order, and the consecrator of a bishop that of his fellows in the *episcopal* order, given by union with him in the laying on of hands, of members of those orders respectively. This is a wholesome restriction, on the right of exercising the ordaining and consecrating power; but it adds nothing to the validity or fulness of that power when exercised; nor does the want of it detract in the least from either.

TITUS.

For the Churchman.

BAPTIST TRANSLATION OF THE BIBLE.

MR. EDITOR.—Sectarianism is, I believe, Sir, a subject not for free discussion; the sectarists themselves, as is very natural, are likely to be opposed to such a development of principles as would be the natural result of free investigation. These, many of them, "*agree to differ*"—they make a merit of their differences and divisions, and even go to make it appear that such janglings and strifes are necessary to the establishment of a Gospel state. So rampant is this spirit of division, that you will be sure to arouse the lion if you only whisper any thing on the importance and necessity of union and oneness in the government of the Church. Even Churchmen themselves—Churchmen, so called, very reluctantly moot this question. They would that all our *minor differences*, as they call our rents and rendings, should be resolved into the kindest feelings of that charity which thinketh *no* evil, where there is *some* good; and who are desirous of healing all our divisions by bringing together in one all who acknowledge the same LORD, and who read the same Bible. But, my dear Sir, amid all these healings and soothings—these unions and charities—we seem to be on the verge of a revolution in the "religious world," such as Protestants of olden times never knew, and such as Protestants of later days ought to deprecate with godly fear. The time is coming, yea, come, in which the Protestant community cannot read the same Bible! Our Christian brethren of the Baptist persuasion must have a Bible of their own, in which their peculiar sentiments on their designating ordinance must be made to stand out in bold relief, or be very deeply indented in their translation. Well, if it must be so, it must! But they would do nothing amiss, for their own reputation at least, if they were to review past steps, and look back a little upon the way by which they have already gone in this same career of translating. Some thirty or forty years ago the Baptist missionaries in India gave rather hasty vent to their sectarian predilections—predilections in favor of their exclusively evangelical baptism: and to make the truth of *immersion* more true, they were determined that the original word βαπτιζω, should be so rendered as to admit of nothing short of *immersion*, and of nothing else but *immersion*. Their New Testament was *so* translated, and *so* implinted—and they would choose a word in the Bengalee tongue more expressive of dipping than any word with which they were acquainted in our vulgar tongue. They, therefore, to come up fully to the mark, unfortunately overrun the goal, and adopted a word in Bengalee which signifieth *to drown*. I will not quote Scripture passages according to this rendering, lest I should seem to ridicule what I deem a most serious thing. They were not aware of this little inadvertency till much of their translation was worked off—the consequence was they were obliged to cancel all those pages which contained the blunder, and what they substituted for *drowning* in the corrected copies I do not really know, but I suppose they kept as far from *sprinkling* or *pouring* as the good conscience of a Baptist would allow. In the now proposed translation of the Bible into sectarian English, it might be well to think a little on the Bengalee stumble.

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[*] See Dumeril.

[†] See the memoir of Cuvier, "Sur le Squelette presque entier d'un petit quadrupède du genre des SARIGUES trouvé dans la pierre à plâtre des environs de Paris," in the third volume of his "Ossemens fossiles." "This rich collection," observes the distinguished discoverer, "of the fragments and skeletons of the animals of a former world is doubtless a wonderful circumstance. It has been amassed by nature in the quarries which environ our city, as if reserved by her for the researches and instruction of the present age. Each day we discover some new relic; each day adds to our astonishment, by demonstrating more and more, that nothing which then peopled this part of the globe has been preserved on its present surface. There is scarcely a block of gypsum in certain strata which does not contain bones. How many millions of these bones have been already destroyed since these quarries have been dug, and this gypsum has been employed in building! How many are, even now, destroyed by mere carelessness! How many, by their minuteness, escape the observation of the most attentive workmen! One may judge of this by the fragment I am about to describe. The lineaments there imprinted are so slight, that to detect them we must view them closely. Yet how precious are these lineaments! They are the impress of an animal of which we find no other traces; an animal, buried perhaps for thousands of ages, now reappearing, for the first time, to the eyes of the naturalist." He then proceeds, according to his method of induction, to show, in a very clear and satisfactory manner, that it can be no other than the American opossum; after which he concludes as follows: "I will not dilate upon the geological consequences of this memoir It is evident to all who are even slightly conversant with the systems relative to the theory of the earth, that it overthrows nearly all of them, in what relates to fossil animals. Hitherto it has been thought that our northern fossils were only of Asiatic animals. It was admitted that the animals of Asia had passed into America, and had been buried there; but it seemed that the American genera had issued from their own soil, and had never passed into the countries which now form the old continent. This is the second proof" (the Tapir was the first) "which I have discovered to the contrary. And persuaded, as I am, of the futility of all these systems, I am happy every time that one of them is destroyed by a well established fact. The greatest service which can be rendered to science, is to clear the ground before we proceed to build; to begin by demolishing those fantastic structures by which its avenues are choked, and which deter from such occupations those who have happily become habituated, in the exact sciences, to yield only to evidence, or at least to class propositions according to their degrees of probability. With this last precaution there is scarcely any science which may not become almost geometrical. The chemists have lately proved this with regard to their science; and I hope the time is not far distant when the same may be said of anatomists." If an apology be required for this long note, I hope it may be found in the interest which every American must feel, in a fact so eventful and extraordinary as that which has given rise to it.

[‡] How sublime is the thought with which Newton closes his treatise on optics! The whole universe, all material things, from comets and planets down to the bodies of animals, the organs of sense and motion, and the instinct of brutes and insects, "can be the effect of nothing else than the wisdom and skill of a powerful everliving Agent, who, being in all places, is *more able by his will to move the bodies within his boundless, uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies.*" So in his Principia: "Deum summum necessario existere in confesso est. Et eadem necessitate *semper* est et *ubique*. Unde etiam totus est sui similis, totus oculus, totus auris, totus cerebrum, totus brachium, totus vis sentiendi, intelligendi et agendi; sed more minime humano, more minime corporeo, more nobis prorsus incognito. Ut cæcus ideam non habet colorum, sic nos ideam non habemus modorum quibus Deus sapientissimus sentit et intelligit omnia. Corpore omni et figura corporea prorsus destituitur, ideoque videri non potest, nec audiri, nec tangi, nec sub specie rei alicujus corporea coli debet. Ideas habemus attributorum ejus, sed quid sit rei alicujus substantia minime cognoscimus." Lib. iii. De mundi systemate.

[§] It is refreshing to see that such a mind as that of Cuvier, in a country over which infidelity has swept like the pestilential wind of the desert, could be profoundly philosophical without losing the sense of its own weakness in the sight of GOD. Cuvier was a believer, and openly professed his belief While he sought as a philosopher to pursue the researches of natural science, and to establish results from experiment and observation, independently of the authority of Scripture, it would be vain to seek in his writings any evidence that his experiments or observations shook his faith. If, then, any fact which he has established should seem in any wise inconsistent with the Scripture history, let us wait, and not draw conclusions, till some further accession of knowledge may enable us to see the difficulties removed, and thus convince us that they were formed solely by our own ignorance.

[‖] Washington's Farewell Address.

[¶] No better example can be given of the acuteness exhibited by the Jesuits in their scientific researches, than the manner in which the Panax Quinquefolium or Gin-seng was discovered in America. This plant, it is well known, is very highly esteemed for its medical virtues in China, and when prepared by clarification, is worth its weight in silver. As it is in their opinion a panacea, Linnæus gave it the name of Panax. The Jesuits, having been employed by the emperor to draw a map of Tartary from actual survey, arrived in July, 1709, at a village within ten or twelve miles of the kingdom of Corea, and near the mountains where the Gin-seng is found. Father Jartoux received four roots from a Tartar, and taking one of them at random, he made an accurate drawing of it, which he sent to his superior in France, together with a map of the country where it grows, between N. Lat. 39° and 47°, and E. Lon. from Pekin 10° and 20°. He stated that it grows, not in valleys, nor in marshes, nor in the bottom of ravines, nor in very open places, but on the sides of mountains covered with thick forests, around rocks, on the borders of ravines, at the foot of trees, and in the midst of every variety of herbage. If the forest should be consumed by fire, this plant does not reappear till three or four years afterward, which proves that it is an enemy of heat. In fact, it conceals itself from the sun as much as possible. "All this," adds Father Jartoux, "makes me believe that *if it can be found in any other part of the world, it must be principally in Canada.*" In consequence of this suggestion, Father Lafiteau, a Jesuit missionary in Canada, was directed to search for it, and with the assistance of the drawings and descriptions of Jartoux, and the aid of the natives, he actually found it. He published an account of his discovery in 1718, and the American root became for a time, till the market was overstocked, an article of great commerce with China, and the source of much wealth. The word *Gin seng*, Jartoux adds, signifies in Chinese, "the representation of a man;" for what reason he cannot tell. The Tartars call it *orhota*. which means "*the first of plants.*" See the original letter in the Lettres Edifiantes et Curieuses, vol. xviii. p. 127, of the new edition, and in the old edition, Tom. x. p. 159. See also Du Halde Hist. de la Chine, where it is copied word for word, vol. ii. p. 150, &c. A good abstract of the whole is to be found in Bigelow's Medical Botany, vol. ii. p. 82-96, and Barton's Medical Botany, vol. ii. p. 191-202. My attention was first directed to this fact by Dr. Barratt.

Some good people seem to be much alarmed at this bold strike of our Baptist brethren—but I cannot see what danger is to be apprehended from such a measure: the Baptists are a sect, and their sect (I mean the old fashioned Baptists) has attained to much more of a *church state* than any other sect of which I have any knowledge. The Baptists have a *font* of their own—and a table of their own—and why should they not have a Bible of their own! Would not such a measure in regard to the Bible, in addition to the two former cases in regard to the two ordinances, be calculated to mark and designate their *catholicity*. Rome has her *marks*, her *font* is conserved with salt and consecrated with chrism—her table (altar) is fenced with the real presence—and her Bible translations are according to her *traditions!!*

SYLVANUS.

For the Churchman.

MR. EDITOR,—I was gratified to observe the proposed law for the election of vestrymen in a late number of the Churchman, that the members of our next Convention may be prepared to do something toward remedying the inconveniences arising from the present obscure and loose statute; and I was prepared to vote for almost any alteration, rather than retain the law in its present form. But with all due respect for the discrimination and talents of the gentlemen of the Committee who drew up the proposed law, it does appear to me, that it is sadly defective in one of the very points about which there has been so much difficulty in the present statute, and that it omits one qualification, which, when writing another communication, not long since, I had supposed that it contained. The third section of the proposed law requires, that all voters, after the first election, "should have belonged to the congregation for the preceding year," and should profess to belong to the Episcopal Church, and should rent a pew, or contribute, &c. to the rector's salary." Now the same question arises—What constitutes "belonging to the congregation for the preceding year?" Common sense and common law would say that it referred to the habit of "congregating," of assembling with the congregation for public worship. But many do not understand it in this sense, and imagine that it refers to renting a pew, or merely to the attendance of the elector's family on the services of the Church—qualifications alluded to in the other part of the statute. But why not say at once, as is specified in the law for elections among other Christian denominations, that they shall have been regular attendants on the stated services of the Church during the preceding year? Or, if it is difficult to understand what would be meant by regular attendance—that they should have attended divine service in the Church a majority of the Sundays during the preceding twelve months, unless prevented by sickness, and shall possess the other qualifications. It would be easy then to ascertain (near enough) the fact of regular attendance, from other regular attendants on the same services. I do insist upon it, that no man can be considered as deeply interested in the temporal or spiritual prosperity of a parish, and therefore, as entitled to vote for its officers, who does not regularly attend public worship—even though he may, for the sake of public opinion, rent a pew for his family, or contribute to the rector's support—and persons regularly listening to the preaching of the Gospel, would be less likely to conspire against the Church, than those who never or rarely enter its sacred courts. Under the present proposed law, it might be possible for a few unprincipled men to rent all the pews, and to gain the entire control over the Church, without attending its services, while the regular worshippers would be prevented from doing any thing to rescue their parish from the hands of its enemies.

That part of the statute requiring a profession of belonging to the Episcopal Church, would amount to nothing; for many men who have been baptized in the Episcopal Church, but who never attend its services, or any other church, will, for the sake of effecting some mischievous design, declare, on the day of election, that they belong to the Episcopal Church, while more honest and conscientious men, who are regular attendants on, and supporters of, the services of the Church, but who are not fully fixed in their church principles, and who would scruple in professing even what they partially believed, would be excluded from voting.

Let one clause be inserted here, and it will remove the difficulty. Omitting the profession of belonging to the Episcopal Church, *let them be required to have attended divine service a majority of the Sundays during the preceding twelve months, and to rent a pew or seat, or to have received the holy communion, (for communicants should not be excluded in any case,) or to have contributed according to the standing regulations of the vestry, always providing that these qualifications shall not affect those who are owners of pews, and who have not been called upon to pay pew rent, or contribute*," and the statute will be so easily understood that no unpleasant responsibility can be thrown upon the presiding officer. If this attendance should be found to operate unfavorably on two or three parishes in the vicinity of New York, where the congregations are in the city the greater part of the year, it would be better for these two or three parishes to obtain a special charter, than for all the rest of the Diocese to be endangered, by placing the Church in the hands of men who do not regularly attend on its services.

A few words more upon the seventh section of the proposed law and I have done. The proposed law runs thus, "And it shall be his (the rector's) duty to call special meetings (of the vestry) on the *written requisition of three members of the vestry*." This, probably, is intended to remove the difficulty, existing under the present law, of convening the vestry without the rector's consent. Now I am as much opposed to any law which gives the rector, or any other individual, undue power, as any member of the Committee; but I do sincerely believe that the gentlemen of the Committee, and that every layman, as well as clergyman, may conceive of cases to exist (which cases have occurred) where a congregation may be taken on surprise at their Easter election, where a dozen mischievous men might rush in and elect a vestry contrary to the known wishes of five-sixths of the congregation, which vestry might, in one year, undo all that had been done by preceding vestries for many years for the good of the church, and leave the church in such a state as to require many years more before its prosperity could be restored.

We all know that in most of parishes very few go to the elections of vestrymen, deeming it unnecessary; and this carelessness might be taken advantage of by a few designing men, as it happened in a certain parish about ten years ago, where a combination was secretly formed by a few restless spirits, which resulted in removing every friend of the peace of the parish from the vestry, and in giving a shock to its stability, from which it has not yet fairly recovered. In these cases, would it not be well that the power should be left with the rector, where it remains at present, to decline calling meetings of the vestry, should the welfare of the church require it, until another election, (only twelve months,) when the congregation would have an opportunity of putting in a vestry of their own choice. Should some say, however, that it would give the rector power of refusing to call vestry meetings, even when the good of the parish and the wishes of the congregation might call for it; then let it be required that two-thirds of the voters of the congregation, (not merely three members of the vestry,) shall sign a written request for calling a vestry meeting on extraordinary occasions, where the rector is unreasonable, which request shall compel him to convene the vestry. And lest a vestry, elected as above supposed, should make it appear to the congregation generally that a vestry meeting was necessary for receiving or paying out moneys, while a covert design was entertained of transacting other business at that meeting, hostile to the wishes of the congregation and to the welfare of the parish, let this written request from two-thirds of the congregation, calling the vestry meeting, state the object for which it is to be called, and to which they would confine the attention of the vestry. If this could not restrain the vestry in their acts, it might have a moral influence in another way, which would prevent the injury intended by their secret plans. I would propose, therefore, the following amendment to this section:—"The rector shall have power to call special meetings of the vestry, and it shall be his duty to call special meetings on the written requisition *of two-thirds of the voters of the congregation, stating the object for which such meeting is to be convened*, and to which the vestry's deliberations should be confined."

In all ordinary cases the rector would call meetings as usual. In extraordinary cases the congregation should consent to take some trouble to guard against the infliction of any serious injury upon the reputation and growth of their parish. In other respects I approve of the proposed law, and will cordially vote for its wise and judicious provisions.

CANDIDUS.

THE CHURCHMAN.

SATURDAY, OCTOBER 8, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

MEETING OF THE CONVENTION AND RETURN OF THE BISHOP.—The Convention assembled on Thursday morning: the sermon was preached by the Rev. E. M Johnson, of Brooklyn, and two deacons were admitted to the holy order of Priests. This being the day on which our paper goes to press, we are unable at present to state further particulars. The Bishop returned this week from his western tour in time to meet with the Convention. He appears in excellent health, notwithstanding the arduous labors which he has performed in his various journeyings of not less than two thousand miles. Some interesting incidents of the visitation have appeared in the Gospel Messenger, which, with some further accounts, we hope to lay before our readers next week. The particulars of the visitation will be found, we are persuaded, to evidence a growing prosperity in the Diocese, which, indeed, it has tended in no small degree to promote.

REASONS AGAINST EPISCOPACY.—A friend has called our attention to an article in the Christian Intelligencer of September 10, so full of gross misrepresentations, that nothing but the supposition of ignorance thick as Egyptian darkness can save the writer from the charge of wilful perversion of truth. "While some are giving their reasons for preferring a connexion with the Episcopal Church," this writer comes forward, as he says, "to give his reasons for not belonging to it." His reasons, we must own, are "plenty as blackberries," and as much to the purpose. The first is, that "bishop" and "presbyter" are indiscriminately applied in the New Testament to the same class of persons—a fact which every tyro knows, and no Episcopalian ever disputed. We contend for the *office*, not for the *name*: that the *office* is recognised in the New Testament, we argue, from the instances (among others) of Timothy and Titus, who are addressed by St. Paul as persons invested with the *office* and *powers* of a bishop, though the *name* "bishop," during the life of the apostles, was applied to the second order of the ministry, and was not, till after their death, appropriated to the first. Such change in the meaning of words is common in all languages, and on all subjects; but no man of sense ever thought it affected the essence of things. It was once good English to say that a minister was a "knave" of CHRIST—the word *knave*, from *gnavus*, originally meaning an active, industrious servant; and thus, Presbyterians, precisely on the same ground that they prove their ministers to be *bishops*, might also prove them to be *knaves*, taking the words in the modern sense. But silly as the "reason" is, it has become, in default of better, so common that we were not surprised to see it advanced. But we *were* surprised at the following—"reason," we must have the courtesy to call it,—but such a "reason" sure as would have choked any man whose powers of deglutition were a whit less than Falstaff's.

"This view of the subject has appeared so evident to many of the most distinguished writers among Episcopalians themselves, that they have, with the greatest frankness, acknowledged that the doctrine of diocesan episcopacy is wholly without scriptural authority. Of this opinion were Archbishop Cranmer, Bishops Jewell, Willet, and Stillingfleet, the main body of the English clergy, and the King and Parliament of their days. Dr. Holland, King's Professor of Divinity at Oxford, says, that 'to affirm the office of bishop to be different from that of presbyter, and superior to it, is most false, contrary to Scripture, to the fathers, to the doctrines of the Church of England, yea, to the very schoolmen themselves.' Bishop Burnet says, 'I acknowledge bishop and presbyter to be one and the same office.' The editors also of the London Christian Observer, who may be regarded as expressing the sentiments of the evangelical part of the Church of England in the present day, in their number for March, 1804, say that 'Episcopalians found not the merits of their case upon any express injunction or delineation of ecclesiastical government in the Scriptures, for there is none.'"

It is enough to meet the sweeping and general assertion in regard to "the most distinguished writers," and "the main body of the English clergy," by a flat contradiction. Individuals there have been who have advocated diocesan episcopacy on the ground of primitive usage, independently of Scripture, but "the most distinguished writers," and "the main body of the English clergy," have pleaded in its behalf scriptural authority. The specifications we shall consider severally. In regard to Archbishop Cranmer, it should be remembered that he was educated in the errors of the Romish faith, and arrived slowly, and by degrees, to the truth which he afterward so gloriously attested. Thus it is well known that he was for years undecided as to the doctrine of transubstantiation, and it is readily admitted that he evinced equal backwardness on the subject of orders. What we want to ascertain then, is not his early and unsettled, but his final and matured opinion on the subject, and the best evidence of this is to be found in the Preface to the Office of Ordination, which was prepared by twelve divines of the Church of England, six of whom were bishops, was adopted in the year 1549, and must have received the unanimous approbation of Cranmer, and twelve at least of "the most distinguished writers," and "main body of the English clergy." This preface, which is found in all our Prayer-books, opens as follows:—"It is evident unto all men diligently reading HOLY SCRIPTURE and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST'S Church—bishops, priests, and deacons." Here "Holy Scripture" is manifestly appealed to as evidence in favor of three orders, of which that of bishops is one.

Bishop Jewell too, we are told, has "frankly acknowledged" that the "doctrine of diocesan episcopacy is wholly without scriptural authority!" Has this writer ever *read* Jewell's Apology? For the sake of his honesty, we must suppose not, or he would never have hazarded so rash an assertion. We challenge him for his proofs, and beg him, if he has a spark of candor, not to rest on a few distorted, insulated, second-hand quotations—if, indeed, he has even these to plead—in opposition to the clear and decisive judgment of Jewell, as we find it in his most celebrated work, the immortal Apology for the Church of England. In the Apology, page 48, (vol. iii. of the Standard Works published at the Protestant Episcopal Press,) Jewell says, "We receive and embrace all the canonical Scriptures, both of the Old and New Testaments: we profess that these be the heavenly voices, whereby GOD hath opened unto us his will, and that only in them can man's heart have settled rest: that in them be abundantly and fully comprehended all things whatsoever be needful for our health: that they be the 'foundation of the apostles and prophets,' whereupon is built the Church of GOD: that they be the very sure and infallible rule whereby may be tried whether the Church do swerve or err, and whereunto all ecclesiastical doctrine ought to be called to account; and that against these Scriptures neither law, nor ordinance, nor any custom ought to be heard—no, 'though Paul himself or an angel from heaven,' should come and teach the contrary." On page 34, after having expressed his belief in one catholic Church, he continues, "Furthermore, we believe that there be divers degrees of ministers in the Church: whereof some be deacons, some priests, some bishops; to whom is committed the office to instruct the people, and the whole charge and setting forth of religion." Now, a comparison of these passages is enough to determine Bishop Jewell's opinion in regard to the scriptural authority for diocesan episcopacy. In the former he expresses his belief that the Scriptures are the infallible rule whereby may be tried whether the Church do *swerve* or err, and whereunto *all ecclesiastical doctrine* ought to be called to account; and that against these Scriptures neither law, nor *ordinance*, nor *custom* ought to be heard; and in the latter, he distinctly avows his belief in the three "divers degrees" of the ministry, of which one degree is said to be bishops. Moreover, diocesan episcopacy was, and ever has been the institution of the Church in behalf of which he wrote his Apology, and if he had believed diocesan episcopacy to be a "swerving" from the "infallible rule" of holy Scripture, a doctrine not approved by Scripture, he would have been bound, on his own showing, to renounce it. So far from doing so, however, he retained and defended it: with what face, then, can it be pretended that Jewell acknowledged diocesan episcopacy to be "wholly without scriptural authority?"

It is readily admitted, that some of the early advocates of the Reformation, in the ardor of their opposition to the prelatical usurpations and corruptions of Popery, ran into the opposite extreme, and denied the perpetuity of bishops as a separate, independent order of the ministry, and that even those otherwise judicious, were occasionally betrayed, in the heat of controversy, into unguarded expressions, which, taken by themselves, would seem to countenance the same error. The writer in the Intelligencer, unless—as is, indeed, more probable—his assertion be made merely in the dark, has probably picked up at second hand a few quotations of this kind, and has thus been imposed upon with the belief that they express the deliberate judgment of Bishop Jewell.

Next with his "frank acknowledgment" comes Bishop Willet, of whom we never heard before, and should not be surprised if he turned out, on inquiry, to be a bishop of the Dutch Church. Dr Andrew Willet, distinguished in his day for a "sixfold commentary," and the *Synopsis Papismi*, is mentioned by Bishop Hall, a contemporary, as one of the worthies who drew from him the eulogy, "Stupor mundi clerus Britannicus: the British clergy are the wonder of the world." We know little of his writings, but if we may judge from an anecdote that is told of him, he was no friend to "Separatists" from the scriptural order of episcopacy. "He was a liberal and godly man," says Dr. Peter Smith, his biographer, "whose doors were open to any worthy to enter. But sometimes," he continues, "his goodness was abused: once by an intruder on his hospitality, a *Separatist*, who seemed a long time *inclining*, but at last sequestered himself from every exercise of piety used in the family: and though he must be present at grace for fear of losing his dinner, would not so much as uncover his head, which being observed by the Doctor, grace being ended, he snatched his hat from his head and thrust him out, saying, 'He shall not lodge, nor eat, nor drink with me, that will not give GOD thanks with me.'"

In regard to Bishop Stillingfleet it is true,—and we are happy to find, for the writer's sake, that he has a shadow of truth for at least one of his assertions—that in the *early* part of his life he advanced opinions which give some countenance to the "frank acknowledgment" here attributed to him. But it is also true—a point which Presbyterians are studious to conceal—that he afterward revoked these opinions, and in later life applied a scourge to the backs of Presbyterians, which to this day they have never forgotten. The Non-conformists and Dissenters of his time set the example, which has ever since been faithfully followed, of twitting him with his early opinions, and in reply to one of them, he said, "Will you not allow one single person, who happened to write about these matters when he was very young, in twenty years time of the most busy and thoughtful part of his life, to see reason to alter his judgment?" We make this quotation from the preface to his work on "The Unreasonableness of Separation." In the same preface, after upbraiding his opponents for their ingratitude in return for "the great pity and tenderness" with which, in his youthful work, he had treated the Dissenters, he adds, "But if any thing in the following treatise be found different from the sense of that book, I do entreat them to allow me that which I heartily wish to them, viz. that in twenty years time we may arrive to such maturity of thoughts, as to see reason to change our opinions of some things; and I wish I had not cause to add, of *some persons* too." In the work itself, p. 269, he expresses his sentiments on the question now under consideration in a passage which we commend to the attentive perusal of all those who offer their reasons against episcopacy.

"That our Church did believe our bishops to succeed the apostles in those parts of their office (viz. government, ordination, and censures,) I shall make appear by these things. 1. In the preface before the book of ordination, it is said, that 'It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' time, there have been these orders of ministers in CHRIST'S Church, bishops, priests, and deacons.' What is the reason that they express it thus *from* the apostles' time, rather than *in* the apostles' times, but that they believed, while the apostles lived, they managed the affairs of government themselves; but as they withdrew, they did, in some churches sooner, and in some later, as their own continuance, the condition of the churches, and the qualification of persons were, commit the care and government of churches to such persons whom they appointed thereto? of which we have an uncontrollable evidence in the instances of Timothy and Titus; for the care of government was a distinct thing from the office of an evangelist; and all their removes do not invalidate this, because while the apostles lived it is probable there were no fixed bishops, or but few. But as they went off, so they came to be settled in their several churches. And as this is most agreeable to the sense of our Church, so it is the fairest hypothesis for reconciling the different testimonies of antiquity. For hereby the succession of bishops is secured from the apostles' times, for which the testimonies of Ireneus, Tertullian, St. Cyprian, and others are so plain; hereby room is left to make good all that St. Jerome hath said, and what Epiphanius delivers concerning the differing settlements of churches at first, so that we may allow for the community of names between bishop and presbyter for awhile in the Church, *i. e.* while the apostles governed the churches themselves; but afterward, that which was then part of the apostolical office became the episcopal, which hath continued from that time to this by a constant succession in the Church.

"2. Archbishop Whitgift several times declares that these parts of the apostolical office still remained in the bishops of our Church. 'As for this part of the apostles' function,' saith he, 'to visit such churches as were before planted, and to provide that such were placed in them as were virtuous and godly pastors, I know it remaineth still, and is one of the chief parts of the bishop's function. And again, there is now no planting of churches, nor going through the whole world; there is no writing of new gospels, no prophesying of things to come; but there is governing of churches, visiting of them, reforming of pastors and directing of them, which is a portion of the apostolical function. Again, although that this part of the apostolical office which did consist in planting and founding of churches through the whole world is ceased; yet the manner of government by placing bishops in every city, by moderating and governing them, by visiting the churches, by cutting off schisms and contentions, by ordering ministers, remaineth still, and shall continue, and is in this Church in the bishops, as most meet men to execute the same.' Bishop Bilson fully agrees as to these particulars. 1. That the apostles did not at first commit the churches to the government of bishops, but reserved the chief power of government in their own hands. 2. That upon experience of the confusion and disorder which did arise through equality of pastors, did appoint at their departures certain approved men to be bishops. 3. That these bishops did succeed the apostles in the care and government of churches as he proves at large; and therefore he calls their function apostolic."

Bishop Burnet is also quoted as saying, "I acknowledge bishop and presbyter to be one and the same office;" by which he probably means that the words bishop and presbyter are applied in the New Testament to the same office, a point which nobody disputes. But to infer from such a sentence that Bishop Burnet allowed episcopacy to be destitute of Scriptural authority is grievously to misrepresent him. We have no further room for quotations; but if the reader will take the trouble to refer to Burnet on the Thirty-nine Articles, he will find in the first part of the exposition of the twenty-third article, a concise exhibition of the Scriptural evidence in favor of episcopacy. Equal injustice is done to the Editors of the Christian Observer, who, from the first establishment of their journal, have ably and consistently vindicated the claims of episcopacy to apostolical institution.* Of Dr. Holland we know no more than what the writer in the Intelligencer tells us; but if the quotation given be a fair indication of his sentiments, it is not strange that both he and his books have passed into oblivion.

Enough of these "reasons" for the present: we may serve up the rest next week.

SOUTH CAROLINA.—We are obliged to the friend who has sent us a few pamphlets recently published in South Carolina. We have given to-day a few extracts from one on the subject of revivals.

BISHOP M'ILVAINE'S CHARGE.—We are sorry to see that the excellent charge of Bishop M'Ilvaine, from which we gave an extract last week, has excited in some quarters the most dismal apprehensions. A writer in the Episcopal Recorder of last week says:—

> "Read the charge and the ordination sermon, and tell me, what mean those so oft repeated and decisive declarations on the subject of external constitution and order? There are some positions there which would not startle me if coming from many other men, but in this case they, in spite of me, occasion surprise and sadness. How was this tendency created? What are its causes? Where will it be checked? Who can prescribe limits to its increase? That ministry, says the Bishop in the ordination sermon, is *poor and ruinous*, in which the enclosures are not carefully guarded! And is it so?
>
> "The Bishop in his charge has given his censure upon the religious usages of some most respectable denominations around us. The parties to which he alludes, have not been encouraged, so far as I know, by any clergyman in the diocese. Whence then, I am led to ask, is this act of aggression? Why should the watchman on the loftiest tower of Zion, in the calm dignity of his office, turn to level the missile at unobtrusive righteousness, whose activity, self-denial, and zeal we may well emulate, and whose generous hands have planted many a solid stone at the foundation of Kenyon's enduring walls? Such things will, I say, occasion sadness and fear. Perhaps my fears are unfounded. But with the past and present under review, I dare not look into the future without something of mixed sensation and oppression."

We do not suppose that any remarks of ours will allay the "surprise and sadness" of the writer, and therefore we pass over the first paragraph in silence. But we protest against that view of the "Charge" which represents it as "an act of aggression." If it be an aggressive act to censure, as Bishop M'Ilvaine has done, some of the most impious and shameful measures that have ever been practised in the name of religion, it is one in which he will be cordially supported by his own Church, and have the secret sympathies of hundreds of the best and ablest members in the Presbyterian and Congregational sects.

"COMPLETELY OVERWHELMED!"—Bishop Smith wrote an article on "Terms of Communion," for the Literary and Theological Review, in which occurred the following remark—

> "Says the Simon Pure of modern times, we have hit upon a principle, which is wiser and more potent than that of the first Christians; we will make strict inquest into the evidences of personal religion; we will APPOINT A COMMITTEE, to distinguish between the TRUE CHRISTIAN AND THE FALSE PROFESSOR."

This caustic allusion to the impertinent and officious inquisition which is often exercised among Presbyterians and Congregationalists over communicants, seems to have touched to the quick, and caused no little wincing among the deacons, ministers, lay elders, editors, evangelists, professors, directresses, mothers in Israel, and all the other members male and female of the Presbyterian and Congregational hierarchy. The Boston Recorder is in ecstacies, for "Professor Pond," it seems, has answered Bishop Smith, in another article in the same Review, and, says the Recorder, "We have not seen a theologian more completely overwhelmed by the testimony of his own Church, and his own pen, for a long time."

The reader is doubtless curious to know how this "completely overwhelming" crash has been effected, and who are the agents whose feats the editor of the Boston Recorder thus extols. First comes Professor Pond, who threw the following, which must pass, we suppose, for a volley of rocks or a brick-wall at least:—

> It is peculiarly unfortunate for Bishop Smith—as he has taken it upon him to censure other denominations on account of their examinations for church communion—that he is officially called and bound to do continually the same thing. In every instance of confirmation, he virtually demands of the candidate, "Dost thou here, in the presence of GOD and of this congregation renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them? Wilt thou obediently keep GOD'S holy will and commandments, and walk in the same all the days of thy life?" In other words, "Do you trust in GOD that you are truly pious, and prepared to come in faith to the supper of the LORD?" And in case of ordination, the priest who presents the candidates, is required to certify to the bishop, that he has "inquired concerning them and also examined them," in respect not only to their learning, but their "godly conversation." And then it is enjoined upon the bishop to "*examine* every one of those who are to be ordained," "in the presence of the people," not only as to their intentions, and their faith, but relative to their *internal spiritual character*.

This is what the Boston Recorder means by "the testimony of his own Church." But this was not enough to complete the catastrophe: Bishop Smith must also be overwhelmed by "the testimony of *his own pen!*" and to effect this, another doughty assailant throws on the ruins the following quotation from the Episcopal Recorder, which we fear Professor Pond himself will think no better than a pebble-stone.

> 'We may add to the quotations which have been made, a brief but strong expression of Bishop Smith, quoted in the Pastor's Testimony. "If you desire," said he to the author, "the expression of my opinion, that *good evidence of real conversion to GOD ought to be required of all persons presented for confirmation*, you have perfect liberty to state these as my sentiments.'

Poor Bishop Smith! *Hic jacet*—"*completely overwhelmed* by the testimony of his own Church and his own pen!" But who, we ask again, who were the actors in this awful catastrophe? Professor Pond threw the rock, but who threw the pebble? Professor Pond left the Bishop struggling under the testimony of his own Church, but who gave "another touch" and added the further testimony of "his own pen?" Who is it that thus extorts from the editor of the Boston Recorder the praise of having "completely overwhelmed" Bishop Smith? Sooth to say, it is no other than the modest editor himself; for after having quoted Professor Pond *he* introduces the quotation from the Episcopal Recorder, as follows: "*It seems a pity, not to leave this matter where this argument places it;* BUT WE CANNOT REFRAIN FROM GIVING IT ANOTHER TOUCH." Pity indeed it was! Would we could have staid the rash and ruthless hand, that thus gave "another touch!" But alas! it is now too late: the deed is done: poor Bishop Smith lies "completely overwhelmed" by a pile of ruins, on the top of which is perched the valorous editor of the Boston Recorder chirping and singing

"Who killed cock Robin?
I, says the Sparrow,
With my bow and arrow;
I killed cock Robin!"

To be serious. Had not the fallacy of Professor Pond's argument been such as to be easily apparent to our readers, we should not have felt authorized to indulge in so light a strain. To those, however, who are not Episcopalians, a word of explanation may seem necessary to relieve Bishop Smith from what our good friend of the Boston Recorder terms his "unpleasant situation." Professor Pond assumes that baptism and confirmation are institutions essentially different. This is not the fact; and in regard to the question at issue between himself and Bishop Smith, they are essentially the same. Confirmation, as the word implies, is the *confirmation* or ratification, on the part of adults, of the obligations assumed in their behalf by their sponsors in baptism. Thus, confirmation leaves its subjects in respect to the Lord's supper exactly where adult baptism would leave them: it *confirms* or ratifies those rights of membership which had been originally conferred in baptism, among which is the right of participation in the Lord's supper. Thus baptism, either simply in itself or as ratified in confirmation, comprises, in the case of adults, solely and exclusively all the terms of communion. Confirmation does not alter the case in practice any more than in theory: many persons avail themselves of their baptismal rights and partake of the Lord's supper, without being confirmed; and on the other hand many persons who are confirmed abstain from the Lord's supper: and in all cases, with or without confirmation, participation in the Lord's supper is regarded as the exercise of a right conferred in baptism, and as an act to which all baptized persons of mature years are competent, and one which—as Bishop Smith correctly states the usage to have been in the primitive Church—they may discharge without "an inquest into those evidences of personal religion," which the worthy "committees" and "Simon Pures" of modern times have presumed to institute, in order, (as they say, with that cool, self-satisfied assumption of infallibility which is peculiar to Protestant popery, and which would put a genuine Papist to the blush,) "to distinguish between the true Christian and the false professor."

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* Since writing the above, we have referred to the passage in the Christian Observer, and find that the aim of the Editors is to prove, that *although* there is "no *express injunction* or *delineation*" of episcopacy in Scripture, *yet there is* "unimpeachable evidence" that episcopacy was "*enjoined* by APOSTOLIC AUTHORITY." And in a note to the very passage quoted by the writer in the Intelligencer, the Editors of the Christian Observer remark: "We are, however, far from distrusting the argument from the office of Timothy and Titus, as described in the Epistles respectively directed to them,—an argument, which is only evaded by calling them extraordinary ministers. Mosheim, too, who is no friend to episcopacy, says, that the Presbyterians, with all their efforts, will never be able to get over the argument derived from the *angels* addressed in the Revelation" Comm. de Reb. Christanis, Const. p 133. It would really appear from the history of the episcopal controversy, as if every Presbyterian felt himself bound in conscience to distort or mutilate every passage which he quotes.

The Bishop's Visitation.—A change has been made in the order of the Bishop's visitation for almost all the appointments *after the Convention*, and *Schenectady* has been added to them.

Sunday School in the Eighth Avenue.—A correspondent assures us that this school was established with the approbation of the Bishop, and is under the direction of the nearest parochial clergyman. In this case, we cannot see how our late article headed, 'The Suburbs and Sunday Schools,' can have had any unfavorable influence on it. We did not mean to be understood as reflecting on any school thus constituted, and should regret very much to depreciate the labors of any persons connected with it

Parochial Reports.—Any proposal to secure accuracy in parochial reports is worthy of attention, and we therefore publish the following.

Mr. Editor,—I hope some member of the Convention will direct the attention of the clergy to the important subject of correct and satisfactory returns being annually made to the diocesan, of marriages, baptisms, and burials: which should be faithfully transcribed from the parochial registers, and duly attested by the churchwardens Carelessness in these matters ought to be especially avoided by the clergy; the statistics of the Church should be as correct as possible.

I know that *literal* errors will creep in, notwithstanding the greatest vigilance on the part of those who correct the press; but in comparing the Journal of the last Convention with the register of the parish in which I reside, I find returned—baptisms six, whereas *three* only are registered; marriages five, whereas *seven* were solemnized; and burials twelve, when there were only *six* interments; and in another instance ten communicants where there were *none*. One system had better be adopted, for the sake of uniformity, and let every parish be supplied with such a record.

Bishop Kemper.—We are glad to know that Bishop Kemper continues to receive very liberal proofs of the interest felt in his mission by the Churchmen of our city. Thus far the feeling has been confined to adults. A correspondent suggests that by some joint act of the Sunday schools an opportunity be given to the scholars to testify their good will to the Missionary Bishop and his cause. "I have understood,' he remarks, "from the Bishop himself, that Sunday school *requisites* are yet a desideratum with him."

Dr. Jarvis's Lecture.—Our first page is chiefly occupied with extracts from a very valuable lecture delivered by Dr. Jarvis before the Natural History Society of Hartford. The lecture is a most entertaining and instructive sketch of the progress of modern science, and if a large edition of it were published in eighteenmo it would find, we think, a ready sale.

George C. Thorburn, No. 11 John-street, has published in a neat and readable form, an edition of Robert Hall's Modern Infidelity. The work is not intended for sale, but for gratuitous distribution in business packages, which Mr. Thorburn is continually sending to the South and West.

A New Introduction to the Science of Algebra, designed for Students in colleges and the higher schools and academies. By Silas Totten, M. A., Professor of Mathematics and Natural Philosophy, Washington College. Hartford: Published by F. J. Huntington, Asylum-street. 1836.

We have not had an opportunity of examining this work, but have understood from good judges that Professor Totten has done, by its publication, good service to the cause of education, and to the college of which he is an invaluable officer. The publishers, F. J. Huntington & Co., have been well known as friends of the Church at Hartford, and we are glad to see that they have commenced business in our city as publishers, booksellers, and stationers, at 174 Pearl-street.

Coit's Bible Dictionary.—We call the attention of our readers to the following extract from the Missionary, in whose opinion we cordially concur.

"We are glad to see that W. Marshall & Co., of Philadelphia, announce a dictionary of the holy Bible, by the Rev. Dr. Coit, President of Transylvania University. We know not that there is a book more wanted, or a hand more able to supply it."

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

Niagara County.—Thursday, September 15, consecrated St. Paul's Church, Lewiston, and at the same time admitted Gershom P. Waldo to Deacons' Orders. The instrument of donation was read by the Rev. Rufus Murray, Missionary at Lewiston, the sentence of consecration by the Rev. Kendrick Metcalf, Rector of St. Mark's Church, Leroy, Genesee County, and morning prayer by the Rev. William Shelton, Rector of St. Paul's Church, Buffalo, assisted by the Rev. Orange Clark, Rector of Grace Church, Rochester, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Thomas Meachem, Missionary at Hunt's Hollow, Allegany County.

In the afternoon, confirmed 12 in the same church.

Erie County.—Friday, September 16, confirmed 37, in St. Paul's Church, Buffalo.

Chatauque County.—Saturday, September 17, consecrated Trinity Church, Fredonia. The instrument of donation was read by the Rev. Lucius Smith, Missionary at Fredonia, the sentence of consecration by the Rev. George S. Porter, of New Jersey, and morning prayer by the Rev. Nathaniel Huse, Rector of St. Peter's Church, Westfield, assisted by the Rev. Mr. Shelton, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed 7 in the same church.

Sixteenth Sunday after Trinity, September 18, confirmed 9 in St. Paul's Church, Mayville, and subsequently, in his chamber, a sick member of the parish.

Cattaraugus County.—Festival of St. Matthew the apostle, Wednesday, September 21, in the court-house at Ellicottville, it being the place of worship of the parish of St. John's Church, admitted the Rev. Thomas Morris, Deacon, Missionary at Ellicottville and Olean, to Priests' Orders. Morning prayer was read, and the candidate presented, by the Rev. Mr. Metcalf.

In the afternoon confirmed 4 in the same place.

Thursday, 22, in the school-house, Olean, for the parish of St. Stephen's Church, confirmed 2.

Steuben County.—Seventeenth Sunday after Trinity, September 25, consecrated St. Thomas's Church, Bath. The instrument of donation, sentence of consecration, and morning prayer were read by the Rev. William W. Bostwick, missionary at Hammond's Port and Bath, and the sermon preached by the Bishop.

In the afternoon, confirmed 9 in the same church.

Yates County—Monday, September 26, for the parish of St. Mark's Church, Pennyan, confirmed 5 in the Methodist chapel.

Chemung County.—Tuesday, September 27, consecrated St. James's Church, Jefferson. The instrument of donation was read by the Rev. Richard Smith, missionary at Elmira, the sentence of consecration by the Rev. Mr. Bostwick, and morning prayer by the Rev. John D. Gilbert, missionary at Big Flats, assisted by the Rev Robert Campbell, missionary at Seneca Falls, Seneca county, who read the lessons, and the sermon preached by the Bishop.

In the afternoon, confirmed two in the same church.

Tompkins County.—Wednesday, September 28, consecrated Trinity Church, Hector. The instrument of donation and sentence of consecration were read by the Rev. Mr. Smith, who also read morning prayer, assisted by the Rev. Mr. Gilbert, who read the lessons, and the sermon preached by the Bishop; the Rev. Mr. Campbell was also present.

In the afternoon, confirmed three in the same church.

Festival of St. Michael and all Angels, Tuesday, September 29, consecrated Christ Church, Danby. The instrument of donation and sentence of consecration were read by the Rev. Lucius Carter, missionary at Danby and Candor, Tioga county, and the morning prayer by the Rev. Francis T. Todrig, rector of St. John's Church, Ithaca, and the sermon preached by the Bishop.

In the afternoon confirmed eleven in the same church.

Tioga County.—Friday, September 30, consecrated St. Mark's Church, Candor. The instrument of donation, sentence of consecration and morning prayer were read by the Rev. Mr. Carter, and the sermon preached by the Bishop.

In the afternoon, confirmed seven in the same church.

In the evening, confirmed two for the congregation of St. Peter's Church, Owego, in the Presbyterian church.

Broome County.—Saturday, October 1, in Christ Church, Binghamton, admitted Nathaniel Watkins to Deacons' Orders. Morning prayer was read by the Rev. James Keeler, missionary at Harpersville, assisted by the Rev. Leveret Bush, rector of St. Paul's Church, Oxford, Chenango county, who read the lessons, the sermon preached by the Bishop, and the candidate presented by Mr. Bush. The Rev. Edward Andrews, rector of the church, assisted the Bishop in the communion.

In the afternoon, confirmed eight in the same church.

Eighteenth Sunday after Trinity, October 2, in St Luke's Church, Harpersville, confirmed nine.

ADDRESS OF BISHOP DOANE BEFORE THE CONVENTION OF NEW JERSEY, MAY 25, 1836.

My Brethren of the Clergy and of the Laity,—Since our last assembling, God has been very gracious to his Church in these United States. An impulse has been given to all her institutions, such as no man, the most sanguine of us all, could then anticipate; and she now stands before the world, in a position of such advantage, in the possession of such capacities for usefulness, and in the enjoyment of such blessings, as seldom, if at all, before, have been combined in any portion of her history, since the days of the Apostles. It is in no spirit of human exultation that this is seen or said. The triumph is the Lord's, not ours. Ours is the accumulated trust, ours is the enlarged responsibility. And the result, so far from lifting us above ourselves, in boasting and vain-glory, should humble us, in the deep sense of our unworthiness, and fill our hearts with holy fear, lest we should fail in our great charge, and render our account at last with grief, and not with joy. The sorest trials of the Church have ever been her prosperous fortunes. When clouds and darkness were about her, she felt herself alone with God, and owned her weakness, and drew near to him with penitence and tears and prayers. But when the sun arose upon her, and her skies were bright and warm, she has been apt to lose the sense of her dependence, and to remit her holy efforts, and to exalt herself before her God. The years that are past have been years to us of struggle and of trial. We have been beset by every form of prejudice, and repressed by difficulties of every kind. But the tree has grown in secret; and the tempests and cold weather that have checked its rank luxuriance, may, we trust, have knit its fibres with a firmer texture, and given the root a deeper and a stronger hold upon the Rock of ages. Meanwhile, let no temptation of success or triumph lead us to the disregard of those ancient institutions which have come down to us from the Apostles' times, or to forgetfulness, that, unless "the Lord keep the city, the watchman waketh but in vain."

The time has been when it was charged habitually against our principles as Churchmen, that they checked our zeal as Christians by a cold formality, and hindered the extension of that glorious Gospel which is designed for "every creature." There never was a time, since the first days of the Apostles, when all that is distinctive in the Church was understood so well, was prized so much, was held with firmness so resolved, and with consent so perfectly unanimous; and yet, in all her history, there is no record of such action in the cause of Missions—so clear, so strong, so cordial, so decided, so primitive and evangelical—as that which crowned with light and glory the last General Convention. It is no surprise to those who understood the constitution of the Church that it is so. They knew that God would not devise an institution to attain an end, and not adapt it to the purpose. They knew that He, to whom the Father gave all power in heaven and earth, failed not of needful wissom to apply it to the best results. They knew that all the dispensations of God toward man, through Jesus Christ our Lord, had this intent in view—that, through that Church, which is "the fulness of Him who filleth all in all," "the manifold wisdom of God," in the salvation of souls, might be made known, not only to all nations upon earth, but also to "principalities and powers in heavenly places." What more surprises them is the acceptance and establishment, in an unsettled age, and with so little preparation, of truths so high, of measures so mature. And even this gives place at once to the reflection, that the hearts of men are in the hand of God, that with him a single day is as a thousand years, and that He who promised to be always with his Church, has never left her without witness of his truth and power,—leading her in ways which she knew not, and placing victory upon her banner, at times when human courage must have failed, and by means which human wisdom could not comprehend.

The danger now is, that, in the day of triumph, we may be tempted to relax our vigilance. And great is the increase of danger, in the fact, that those who formerly opposed themselves to us, and did discredit to our system, divided and disheartened by the failure of their own, seek now to cover their retreat to our strong hold, by tempting us to leave its sure protection, and go out to meet them. Let us not be tempted. Let us adhere to the old landmarks. Let us stand upon the ancient ways If they come to us, we welcome them. But they must come to us, where we are. It is our stability which, under God, has been our safety. To accommodate our principles to theirs, were we at liberty to do it, would be to do away the reason for their change—would be to render our institutions as infirm and insecure as theirs, and to commit the world's sole hope, the blessed ark of God, to the fierce tempests of that surging sea which has dispersed and is destroying them. True to our trust, maintaining in integrity and purity the precious "truth" of God on that well-grounded "pillar" where himself hath placed it, we need not greatly fear. The earth may shake, but its foundation lies too low to heed the shock. The heavens may fall, but not one stone shall tremble in its towering top. Its corner-stone is Christ. It is cemented with the blood of prophets, martyrs, and apostles. It is surmounted by the Cross. Beneath the shadow of that blessed sign, we rest secure. Beside the fountain which flows from it, none can ever die. Its cleansing wave will never cease till it has compassed every land. The faithful souls that drink of it on earth shall drink for ever of the streams of life in heaven.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county; Festival of St. Luke the evangelist, Tuesday 18, St. Peter's Church, Albany;* 19, Schenectady, institution A. M., confirmation P. M; Friday, 21, Johnstown, ordination A. M, confirmation P. M.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Bishop Brownell's Fall Visitation.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

October 16, Bristol, at half-past ten, A M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two, P. M; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P M; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half past ten, A M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P M.; 26, North Haven, at half-past ten, A. M, and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M

October 30, North Guilford, at half-past ten, A. M.

Hartford, August 25, 1836.

From the Christian Witness.

Convention Week.—On Tuesday evening, both of the gentlemen appointed at the last Convention to that duty, being absent, the Bishop preached (after prayers, by the Rev. John West, of Zion Church, Newport) a most able and interesting discourse on that passage of St. James, "Ye see, then, how that by works a man is justified, and not by faith only."

On Wednesday morning, Convention met at nine o'clock. There were more clerical and lay delegates present than we have seen for many years. The Bishop was present, and of course took the chair as president The organization of the Convention was completed by the election of the Rev M. A. D'Wolf Howe, as secretary; Rev Mr. Crosswell, the former secretary, having declined a re-election. Little was done excepting the reading of certificates presented by the delegates from the several parishes, before morning service, which was commenced at half-past ten o'clock. The Rev. Mr. Hathaway, of St. Mark's, Warren, R. I., read morning prayers; the Rev. Mr. Dorr, Secretary and General Agent of the Committee for Domestic Missions, conducted the ante-communion service; the Rev. Dr Morss, of St. Paul's, Newburyport, on the failure of the individual appointed, unexpectedly, preached the Convention sermon, on part of Eph. v. 25: Christ also loved the Church, and gave himself for it. The Rev Doctor dwelt chiefly on the various *manifestations* of Christ's love to his Church, after an introductory explanation of the nature of holy love, and the body intended by the word "Church." The application of the discourse was mainly directed to an injunction of the duty of mutual love among the members, seeing that they are all the objects of a common love on the part of the divine Head. After the sermon, the holy communion was administered by the Rt. Rev Bishop, assisted by Rev. Mr. Hathaway. We were particularly pleased to observe that nearly all the lay delegates partook of the emblem's of the Lord's body.

Immediately after divine service, the Convention resumed its sitting, but the hour was so advanced that time remained for little else than the presentation of certificates from delegates who had come in during the forenoon.

At half-past three o'clock the Convention came to order for business, the Bishop's address was, according to a standing vote of the Convention, first delivered. A committee was appointed on that part of the Bishop's address which relates to the establishment of a theological seminary, consisting of the Rev Dr. Crocker, Rev. Mr. Stone, and Simon Greenleaf, Esq. The resolution recommended by a committee appointed at the last annual Convention, on the state of the Diocese, to the effect that the Eastern Diocese be dissolved, was indefinitely postponed. Edward A. Newton, Esq., submitted to the Convention very generous proposals from citizens of the town of Pittsfield, in relation to the location of the seminary in that place. Mr. N enlarged somewhat upon the advantages of Pittsfield as a location for the institution, and concluded his remarks by offering a series of resolutions, which, on his own motion, were, with the whole communication from Pittsfield, referred to the Committee on the seminary. We cannot but express our admiration of the catholic spirit manifested by the citizens of that town in their measures respecting our theological school Manifested, as it was, by prominent men of different denominations, it certainly renders Pittsfield an *inviting* place. After some other business of minor importance, the Convention adjourned, to meet at St. Paul's Church on Thursday morning at nine o'clock, the remote situation of Christ Church rendering it inconvenient to continue the session there.

On Wednesday evening, the Rev. Dr Milnor, the Secretary for Foreign Missions, preached in Grace Church, after prayers by Rev. Mr Dorr. Owing to the late arrival of Dr. Milnor, it was impossible to give such notice of this service as to secure a large attendance; in consequence of this circumstance, he concluded to defer his address on the subject in which he is specially engaged until Sunday evening.

Convention of Ohio.—The Convention of this diocese assembled in Cleveland on Thursday the 8th instant. The Bishop and thirty-six clergymen, and delegates from twenty-nine parishes were in attendance. When it is considered that this place is on the borders of the State, and many parishes are nearly 300 miles distant, so large an attendance of clergy and laity indicates a pleasing degree of interest throughout the Diocese in the concerns of our Zion. I was much gratified also in observing many from the neighboring parishes, who had come up to partake in the religious services and spiritual enjoyments of the occasion.

The presence of the Rev. Dr. Milnor, the General Agent and Secretary of the Foreign Missionary Committee of the Church, has given much interest to this Convention. Besides the duties connected with his agency, he has given us the benefit of his exhortations and counsel in our meetings for prayer, and public worship. He and his object were cordially welcomed by the Convention, and a committee appointed to consult with him on the best mode of presenting the claims of the Missionary cause to its members. Yesterday an opportunity was afforded him to address the Convention on the subject of Missions, when he took occasion to speak of the advantages of the new organization of the Church as to Missions,—that it had succeeded beyond the most sanguine expectations of its warmest friends, and that the amount received in contributions in either department during nine months was about equal to that received by both in any previous year. To-morrow evening he is expected to address the members of Convention, and the citizens of the place, with the view of making a collection for his object. I hope to be able to furnish some account of the meeting for the Observer.

In reference to the missionary work in this Diocese, the report of the Committee, which will doubtless appear in the Observer, evidenced that our organization, based upon the same principle with that of the General Convention, has been productive of most beneficial results. About $2300 have been expended in the Diocese, in promoting the kindred objects of missions and ministerial education. Chiefly by means derived from this source, fourteen additional clergymen have been settled in the Diocese within the past year.

The prominent subjects which have claimed the attention of the Convention, have been the completion of the arrangement commenced at the last Convention, by which the Bishop would derive his support from the Diocese, and be disconnected from the collegiate department of the Seminary. The amount voted for his support has been happily made up by subscriptions for the term of five years. The subject of the prevalent desecration of the Sabbath was introduced, and resolutions recommending it as a matter requiring the special attention and rebuke both of the clergy and laity, were passed and ordered to be printed in the Observer

Two vacancies were filled in the Board of Trustees by the election of Rev. George Denison and C. P. Buckingham

The usual committees and officers of the Diocese were appointed, a list of which will be found below. The next Convention is appointed to meet in Columbus. The Convention is expected to adjourn this evening, and with the solemn and interesting services of to-morrow—when three are expected to be admitted to Deacons' Orders, and twelve to that of Priests'—its duties and labors will close.

The former Secretary of Convention having declined a re-election, the Rev. J. Muenscher was chosen.

The Standing Committee of the Diocese consists of the Rev W. Sparrow, W. Preston, M. T. C. Wing and Messrs. G. P. Williams, B. S. Brown and E. Alling.

Delegates to General Convention—Rev W. Sparrow, L. Boyden, E Allen, W. A. Smallwood, and Messrs. Kellogg, Howard, J. Johnston and D. I. Caswell.

Sunday School Committee.—Rev Messrs. Brooke, Haight, Allen and Horrell, and Messrs. D. I Caswell, S. P. Chase, Bissel and Bell.

Missionary and Education Committee.—Reverend Messrs. Sparrow, Wing, Hard and Denison, and Messrs. Buckingham, Bache, Williams and Brown.

Gambier Observer.

Clerical Changes.—The Rev. J. S. Covell has resigned the rectorship of St. Paul's Church, Brookfield, Conn., and accepted an invitation to Trinity Church, Bristol, in the same State.—*Epis. Rec*

Rev C. Wiltberger has resigned the rectorship of Rock Creek Parish, D C., and removed to Philadelphia, to be employed as a missionary in an effort to raise a new Episcopal congregation in Kensington. His Post Office is Kensington, Philadelphia County, Pa.—*Ib.*

Rev. Mr Pearson has resigned the charge of Christ Church, Guilford, Vt., and taken that of St. John's Church, Ashfield, in this State.—*Christian Witness.*

In consequence of its having been announced, on Ascension day, that the Lord Bishop of the Diocese would preach and hold a confirmation on the following Sunday, in St. George's Church, nearly the whole of the pews and the galleries were filled some time before the hour of divine service; and when his Lordship entered, a little after 11 o'clock, there was not, we believe, even in either of the aisles, a single seat unoccupied. The morning service was read in a very impressive manner by the Reverend Mr. Bovell, and the Bishop, having taken his text from the 7th verse of the 19th Psalm, "The law of the Lord is an undefiled law, converting the soul," in a very impressive and eloquent discourse, urged the invaluable importance of the Holy Scriptures, and of an unceasing study of the sacred truths they contain, as necessary to our true happiness here, and to our salvation in the world to come. Immediately after the sermon, his Lordship confirmed between 30 and 40 young persons, whom he very feelingly and fervently exhorted to a steady performance of their Christian duties, and a strict observance of the sabbath, set apart, by the Almighty, from works of labor, to be employed in piety; the paramount importance of which sacred obligation he also very impressively enforced upon the serious consideration of all present, and particularly of those who, from their relatively high stations in life, cannot fail, by their examples and precepts, to influence the morals and conduct of their more humble brethren. The earnest devotion of his Lordship during the performance of the solemn and arduous duty of confirmation, and the eloquent exhortation which he so energetically delivered on the occasion, rivetted the attention, and strongly affected the feelings, of the most numerous and most respectable congregation that perhaps ever appeared in our parish church.—*Grenada Chronicle.*

OBITUARY.

For the Churchman.

Died, in Fairfield, Conn., September 5th, 1836, Mr. Ozias Burr, aged 97 years and 3 months. He was possessed of an intellect of remarkable vigor, and his character as a man and as a Christian was unsullied. He was one of the oldest Episcopalians of this Diocese; for more than 60 years he was a communicant in the Church, and was ever devoted to its true interests.

Died, at Edenton, N. C. on Sunday, the 11th instant, of a bilious fever, after an illness of seven days, in the 35th year of her age, Mrs. Mary Catharine Cairns, wife of the Rev. William D. Cairns, Rector of the Episcopal Church in Edenton.

Mrs. Cairns was a native of Alexandria, D. C., and the second daughter of the late Col. George Deneale of that place, who was Secretary of the Convention of 1812, of the Diocese of Virginia, which was the first that assembled after the lapse of many years; and the proceedings of which, may be regarded as the commencement of the renovated existence of the Church. Col. Deneale was also several times appointed to represent this diocese in the General Convention.

The death of a lady whose natural endowments, cultivated mind, and spiritual attainments, had secured for her, as was the case with the subject of this notice, the respect admiration, and affectionate regard of those who had the happiness to know her, would at any time create a chasm in society, much to be deplored. But Mrs. Cairns shone with such superior lustre, and was so happily adapted both by nature and grace—by her correct views of Christian duty—her amiable character—her prudence and her piety, for the responsible and delicate duties of the wife of a minister of the Gospel, that in her death, not only her husband and relatives, but the Church and a whole community have to deplore a heavy bereavement. But let it be remembered that He who employed this instrument in accomplishing his purposes on earth, having fitted her for the position she was to occupy, has now placed her among the polished and precious stones in the living temple, which is all built up of blood-bought spirits.

Mrs. Cairns in very early life made a profession of religion, and became a member of the Episcopal Church. She was a member of the pastoral charge of the pious and lamented Norris, who held her in exalted estimation, and entertained for her a most affectionate regard. The ardor of zeal which in the infancy of her religious career she felt and manifested in the cause of religion, did not evaporate, as is too often the case, when the novelty of profession and other circumstances which excite the passions and inflame the animal nature, have departed; but as she advanced in years, her Christian character developed a more lovely symmetry; what at first appeared perhaps to be an impulse merely, became an abiding principle; what seemed timidity and indecision, assumed the character of modest firmness; and if she sometimes felt the enthusiasm which is natural to the period when the imagination is active and the emotions are warm, it was soon attempered by that discretion which was afterward in her a remarkable characteristic; and enthusiasm controlled by discretion, and guided by the Spirit of God, is an element of the loveliest character formed by divine grace.

Mrs. Cairns possessed naturally a fine mind, which she had been careful well to cultivate. The precious hours of youth, which are so often wasted in light and unprofitable reading, were by her employed in acquiring useful knowledge—such as made her an intelligent and agreeable companion, and one who could instruct while she pleased.

In the year 1826 she became the wife of the Rev. Wm. D. Cairns. In the various situations which her husband has occupied she proved herself not only well qualified to help forward his important labors, but gained the respect and won the admiration and warm affection of those who constituted his charge. She was eminently useful. Her life was devoted to active Christianity. Plans of benevolence directed by her energy and prudence were generally successful. Ever mindful in what pure and undefiled religion really consists, whilst she labored to keep herself unspotted from the world, she visited and ministered to the fatherless and afflicted. And while engaged in attentions upon the sick, she was seized with the disease which ended her earthly life.

The writer of this notice has been informed, that a short time before her death, Mrs C. communicated to her husband that it had been her practice at stated times to make individuals the subjects of special prayer—and that her faith had been much strengthened by the knowledge that most of those for whom she had thus interceded, had been brought within the communion of the Church, and given proof, some of them in deep affliction, of sincerity and devotedness.

She thought much and spoke often of dying. During her last illness, that precious promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee," was brought to her recollection, and she realized the faithfulness of him who made it.—She felt that blessed peace which is here promised, which was the legacy of Jesus to his disciples. When her end approached, she was fully conscious of it—said that Christ was precious to her—commended her husband to God, and bade him farewell.

In her life she gave an example of active and lovely piety—and her calm and happy death was a consummation worthy of her life.

May the recollection of the virtues of this excellent lady—of her lovely example, which cannot be forgotten when her remains have mouldered beneath the sod, afford in their happy and sanctified influences upon the surviving friends who mourn her departure, some compensation for the loss of her presence and society.—*Southern Churchman.*

NOTICES.

A stated meeting of the Board of Managers of the New York Protestant Episcopal Sunday School Society will be held in the Sunday school room of St. John's Chapel, on Friday evening next, 14th instant, at half-past seven o'clock.

Theron Wilber, *Secretary.*

New-York, Oct. 8, 1836.

The Board of Managers consists of the officers; of all clergymen having charge of Sunday schools in connexion with the Society; of all superintendents of such schools; and of two delegates from each school, as reported at the first yearly meeting of the Board.

The annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the 11th day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,

William Jarvis, *Secretary.*

ACKNOWLEDGMENTS.

SUBSCRIPTIONS TO THE FREE COLORED EPISCOPAL CHURCH IN THE CITY OF NEW-YORK.

Anson Blake, $100 00—Isaac Lawrence, 50 00—Mrs. Mary Codwise, 25 00—John Brouwer, 25 00—Edward R. Jones, 25 00—Dr. John Austin, 25 00—Mrs. George Warner, 20 00—Grove Wright, 20 00—Robert Ray, 20 00—Charles Augustus Davis, 20 00—T. L. Ogden, 20 00—Edward S. Gould, 20 00—H. D. Aldrich, 20 00—E. F. Sanderson, 20 00—Henry Ogden, 20 00—David B. Ogden, 20 00—Esther Turner, 10 00—F Chegaray, 10 00—S. Lynes, 10 00—McNeil Seymour, 10 00—Wm. Dumont, 10 00—Rev. Wm. Berrien, D. D., 10 00—John Keese, 5 00—J. F. Bridges, 5 00.

Total, 520 00

A subscription book is left at the store of W[illegible] Hinton, 104 Broadway. It is very desirable that all who design to help us should send in their subscriptions *without delay*, that the erection of the house may commence immediately.

The Treasurer of the Protestant Episcopal Church in the United States acknowledges the receipt of two thousand dollars from H. Van Wagenen, Esq., Treasurer of St. George's Church, to found a scholarship, to be denominated the St. George's Church Scholarship.

Oct. 5, 1836. Edward R. Jones, *Treasurer.*

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 6th, from the following persons, viz.

Rev. R. F. Cadle, *with remit.*—Rev. B. B. Killikelly, *with remit.*—Rev. M. Marcus—Postmaster, Buffalo—W. M. Morrison—Postmaster, New London—Rev. John Brown—Rev. S. G. Litton—Postmaster, Pittsfield—Mrs. Glenn—Thomas Latimer—Miss S. Dommitt—W. D. Ticknor—W. T. Willard—Rev. S. D. L. Street—V. Harrington—Hanson Penn—F. W. Scribar.

Received by the Gen. Prot. Episc. S. S. Union.

A. E. Miller—Rev. P. B. Wiley, *with remit.*—G. P. Kendrick—Rev. S. G. Bragg—Rev. A. H. Muller, *with remit*—N. Hickman—G. M. P. Guest.

THE NEW YORK PROTESTANT EPISCOPAL PRESS

DEPOSITORY, 28 ANN STREET.

Standing Committee.

H. Cotheal, *Tr.* 49 *Water-st.*
Lewis Curtis,
Charles Keeler,
George C. Morgan,
Charles N. S. Rowland,
Cornelius Oakley.

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments, muslin—Prayer books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size,) 32mo. (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, 2 vols 8vo boards—Tracts—Communicant's Companion, (pocket edition,) all bindings—Life of Bishop Heber, 2 vols. 8vo.—Parish Library, vols. 1 to 13, boards and half calf—Bishop Sumner's Help to Domestic Instruction and Devotion: Lectures on St. Matthew and St. Mark, boards and half calf; Lectures on St. Luke, do.—Bishop Blomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i. containing No. 1 to 5; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1. The McEllen Family; 2. The Baptism; 3. Family in Eternity; 4. The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer Book—A Farmer's Account of his Conversion—The Churchman, Subscription price per annum, $3 00; if paid in advance, 2 50.

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* Adopted at the last General Convention as the standard book.

SERMONS

TO PRESBYTERIANS OF ALL SECTS.

Supplementary to sermons upon the ministry, worship, and doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D., just received and for sale at the Protestant Episcopal Press, No. 28 Ann street.

Uncertainty of Life.

Beneath our feet, and o'er our head,
  Is equal warning given;
Beneath us lie the countless dead,
  Above us is the heaven!

Death rides on every passing breeze,
  He lurks in every flower;
Each season has its own disease,
  Its peril, every hour!

Our eyes have seen the rosy light
  Of youth's soft cheek decay,
And fate descend in sudden night
  On manhood's middle day.

Our eyes have seen the steps of age
  Halt feebly tow'rds the tomb,
And yet shall earth our hearts engage,
  And dreams of days to come?

Turn, mortal, turn! thy danger know,
  Wher'er thy foot can tread,
The earth rings hollow from below,
  And warns thee of her dead!

Turn, Christian, turn! thy soul apply
  To truths divinely given;
The bones that underneath thee lie
  Shall live for hell or heaven!

Bishop Heber.

From Bishop Otey's Address to the Convention.

STATE OF SOCIETY IN THE SOUTH AND WEST.

Connected with my journey to the South-west was an ardent desire to forward an object which has already been a subject of deliberation and advisement with you. I refer to a projected plan of a literary and theological seminary to meet the wants of Episcopalians in Tennessee, Mississippi, and Louisiana. It was my expectation when I left home, that I should be able to obtain subscriptions in sufficient amount to justify the adoption of measures at this Convention to determine upon a site and proceed to the erection of the necessary buildings. This expectation I thought a reasonable one, as well from the obvious necessity of such a seminary, as from the assurances I had received of co-operation and aid in such an undertaking. I have not permitted myself to doubt for a moment that these assurances will yet be made good; and that my expectations were not realized last winter, I am of the deliberate persuasion, was owing to fortuitous circumstances as unforeseen as they were utterly beyond the control of the friends of the measure. Among these may be mentioned as prominent, the disorganized state of the Church in the South-west—the heavy drafts made upon the liberality of the public, to meet the pressing calls for help to the destitute and suffering in Texas and Florida, and the weighty responsibilities incurred by the erection of a costly Episcopal church in New Orleans. For these causes, and many others of a like nature not necessary to be enumerated, the friends of the undertaking advised a postponement of the application for some months, with the confident belief that the project would hereafter be easily carried into effect.

I beg leave to lay before the Convention, some of the reasons which have brought my mind to the conclusion that this measure should be courageously persevered in, even under the pressure of much greater discouragements and disappointments than any we have yet experienced, or that we are likely to experience, in its prosecution.

The first aspect under which the subject presents itself to our consideration, resolves itself into the plain question, *Is the measure feasible?* To determine this point, we must consider the resources of the country and the willingness of the people to contribute a portion of their substance for such an object.

There are perhaps few portions of the world possessing a more fertile soil, or one yielding more valuable productions, than the southern part of the Mississippi valley. The accumulation of wealth in that region from the cultivation of the ground, is without a parallel, and has distanced all human calculations as to the rapidity of its increase. The instances are almost innumerable of men who went thither a few years ago almost pennyless, whose incomes are now reckoned by thousands and tens of thousands of dollars. It is perfectly obvious that a region so exuberant in its productions, and so conveniently situated that the inhabitants may avail themselves of all commercial advantages, must possess inexhaustible resources. What may not a country do, in which the owners of the soil possess incomes of from $5,000 to $10,000 per annum? Such is the undoubted fact in regard to the southern part of the Mississippi valley. There cannot, therefore, be a question, that there is wealth more than enough to meet all demands for the cultivation of literature and religion, if its possessors can be induced to direct a portion of it to such objects. The question then arises, Will the people contribute of their substance to this end? If it can be shown, that to do so will be their personal and common interest, then upon the general rule that men will consult their own advantage, it may be fairly pronounced that they will do so in this particular instance. The youth in the South-west for the most part seek the advantages of education by a resort to the northern colleges. This they do confessedly at an additional expense, arising from the distance they have to travel—at the hazard of such changes in the constitution from difference of climate, as to render their return dangerous, and at the risk of weakening those domestic ties and early associations connected with the parental domicile, which are seldom severed and broken up but at the expense of virtue. But without enlarging upon these particulars, I desire to present a more general view of this subject, as it is likely to affect very soon the happiness, prosperity, and ultimate destiny of this interesting portion of our Union. I wish to show that in the mighty rush which has been making by our enterprising countrymen to occupy the rich plains of the South, the conservative principles of society have been lost sight of, and that there is real and imminent danger of their being totally disregarded. The elements of Christianity are far more deeply and intimately interwoven with the frame-work of society and of our civil institutions than is generally supposed, or than is apparent to slight reflection. That which most nations have laid at the basis of their civil regulations, and incorporated with the fundamental laws of the land, our countrymen have taken for granted. They have supposed that our people would at all times be virtuous and enlightened, and that they would guard with vestal vigilance, the precious deposit of civil and religious freedom committed to their trust by some of the wisest and most pious men the world has ever known. Our entire form of government is constructed upon this idea; nor has it a single provision to meet a state of things which must inevitably result from a want of intelligence and sound moral principle in the mass of the community. The constitution of every State in the Union supposes that our citizens can read—that they can acquaint themselves with the laws—that they can scan the conduct of their representatives—that they have virtue to sustain and enforce the laws, and that they can protect their rights from usurpation and unwarrantable invasion by their public servants. Thus, we see that for the execution of civil enactments, for obedience to the constituted authorities of the country, and for the security and happiness of society, we have to look to the prevalence of a sound moral sentiment among the people. Indeed such is the nature of our government, that it is obvious to reflection that public sentiment not only originates the law, but sometimes becomes superior to it, rendering it null and virtually void. The statutes of the legislature are for the most part nothing more than public sentiment assuming a particular shape from passing through the forms of legislation. Let the current of popular favor set strongly in behalf of any particular measure, and nothing is more certain than that measure will presently assume the form of law. Equally potential is public sentiment when opposed to an existing law of the land. Thus a breach of the Lord's day takes place with impunity, not a magistrate of the country deeming it due to his oath of office to notice such a violation. The same may be said in regard to profanity. Duels, likewise, take place in sight of the halls of legislation, in defiance of all the sanctions and solemnities of law, human or divine. Now all this results from the deterioration of public morals—from overlooking the great, cardinal, and conservative principles of our institutions; and if the process continues, as it is likely to do, in the mighty impulse that moves our citizens to "compass sea and land," and penetrate the depths of the wilderness to "gather pelf," it is perfectly evident that it may and must end in the subversion of all government by law, and throw society back upon its original elements: or, what is more frightful to contemplate, as a probable issue, the strong hand of despotism may seize upon and sway the sceptre of arbitrary power over a land watered by the tears and hallowed by the blood of some of the most pious, enlightened, and patriotic men that ever struggled for civil and religious liberty. I feel perfectly confident that this view of our actual condition and prospects must approve itself to the judgment of every reflecting man as just: and it is only necessary to see this subject in the light in which it is here but very faintly presented, in order to perceive that it is to the interest of every man in this community who values his dear-bought and inestimable privileges, to provide means for arresting the progress of an evil which is every day and hour deepening and widening its influence.

As Christians and friends of our country, we cannot feel uninterested in these matters; as teachers of religion it is our duty to inform ourselves about them. My limits will not allow me to present more than a very brief outline of remedies which have suggested themselves to my mind, as proper to be employed to meet the threatened evils at which I have glanced. I beg leave to refer you to a printed outline of a plan which I have submitted to the public upon this subject, as presenting some views which I have not space and time here to repeat.

Experience has fully established the fact that seminaries of learning, got up under legislative patronage, are for the most part inefficient, and they are necessarily defective in one particular which is essential to the wholesome influence of enlarged intelligence:—they make no provision for the regular and systematic inculcation of Christianity. The multiplied divisions of Christian profession operating to the production of jealousies and suspicions in the public mind, have raised more than a triple wall around our public institutions of learning, which effectually excludes from introduction into them any thing more than the mere generalities of religious science. Hence the youth of the country come forth from them, well versed, it is true, in the rudiments of human science, but untaught and unindoctrinated in the principles of that religion which the Son of God gave to make man useful and contented here—holy and happy in eternity. The great object seems to have been, and still is, to cultivate and develope the intellectual powers, while the moral affections have been permitted to lie waste and dormant or neglected; and the concerning truth that intellectual power unrestrained and unregulated by sound moral or religious principle tends only to mischief and misery in our species, has been almost entirely overlooked. These considerations, more than any thing else, I am persuaded, have led to the efforts which most Christian denominations have recently made, to found and endow seminaries of learning under their own immediate control and management. There is yet left enough of sound practical Christian sentiment and knowledge among us to make head against the gradual and almost imperceptible increase of infidelity, if this sentiment can be embodied and properly directed. This is the prime end aimed at in the establishment of our projected literary and theological seminary, to make the Bible the ultimate and sufficient standard and rule for the regulation of man's conduct as a rational and accountable creature; to cultivate the moral affections of the young while their intellectual powers are developing, thus furnishing the community with an enlightened and virtuous class of citizens; and lastly, to supply means for the acquisition of theological learning to the pious natives of our own soil, that a native population may be served by a native ministry. I need scarcely repeat my deliberate and solemn conviction that our wants, now pressing and daily increasing, will not in this last respect be adequately supplied from any other source.

Connected with the arrangements of this plan, is the further design of educating a corps of professional teachers. It is supposed that there are many young men in our country, who will gladly embrace the opportunity of qualifying themselves for the business of instruction, if such an opportunity is brought within their reach. This we think can be easily effected through the operations of the proposed seminary. By having all such as are willing to become teachers of youth arranged into three classes, upon the monitorial system, the professors would be called on to instruct the first or highest class only—the first class would teach the second, and the second the third. Thus, at the end of three years after the commencement of our operations, a class of professional teachers would leave, and a new one enter, the institution. In this way there would always be three classes preparing for the business of instruction, and reaping all the benefits of actual practice in the art of teaching. With every such person entering the institution, an account for board and tuition might be opened; and the debt thus contracted, he would be able to pay with the greatest ease, in the three succeeding years, after he left the institution, from the proceeds of his own labor in teaching the youth of the country. Thus also a continual source of income would be yearly accruing to the institution, and the primary schools established by teachers whom we had educated, would become preparatory to the higher seminary and secure all the advantages of a uniform system of education. Further, by this plan a teacher for each parish in the Diocese might be furnished to be associated with the Rector, in the management of a school established for the benefit of such parish, and said school be subjected to regular visitation by the Diocesan, and a report thereof made annually to the Convention. Once more: to whatever place we sent a missionary, we might send along with him a teacher of youth, and thus secure at once the double object of paramount importance to our country, adequate culture of the mind and heart among the rising generation.

I am aware that this plan may appear at first sight, far too extended in its details for our actual and available means. Yet upon mature consideration, I am well convinced, it will be perceived that some of the objects suggested in connection with the primary design, may be effected with little or no expense, and that the whole, by perseverance and with God's gracious assistance and blessing, may be accomplished. In the location of the seminary the chief objects to be consulted, are health, cheapness of the necessaries of life, and accessibility to the people of the South-west. These ends may all be attained by selecting some site west of the Tennessee River. The people of the Western District have an identity of interests in most things with the population of Mississippi, Arkansas, and Louisiana, and that portion of the State is without a single collegiate institution.

Upon a view of the whole subject, I earnestly recommend to this Convention the appointment of agents in this State to obtain for this object subscriptions payable in one, two, and three years, and a special agent to visit the South-west country under the authority of this body, the ensuing fall and winter for a like purpose.

From Hooker's Popular Infidelity.

INJURIOUS SUSPICIONS.

To entertain an injurious suspicion of another's character, without so much as inquiring whether there be any ground for it, is proof of no ordinary depravity. It indicates a delight in evil surmises, a love of evil for its own sake, an inconsideration for the rights of others, which, under protection from personal harm, would not stop at any injustice. Men may be so prejudiced and depraved as to be greatly liable to form wrong and injurious conclusions, even after much inquiry for the truth. It may also be very difficult to convince them of their error, and still they may have too much conscience, too much consideration, to adopt such conclusions without any examination, or to retain them without some persuasion of their truth. There are, if we may so say, marks of rationality in their guilt; concessions, at least, that they hold themselves responsible for what they do and think. But what should be thought of those who never ask whether they are right or wrong; who are wrong chiefly on subjects of the greatest moment to themselves, and most criminally wrong, because subjects of such a nature that a little reflection would be sufficient to set them right? If it argues peculiar depravity in men to take up and credit a report, fatal to the reputation of one who has been long known and spoken of by them as distinguished for his goodness, without concerning themselves to know the truth of it; still, as a good man at best is imperfect, and sometimes falls from the just elevation he has gained, it is not so very wonderful, though so very wicked, that they should do this, as that they should presume to impeach the justice and wisdom of God in his dealings with them, without being at all awed by his perfections or their own ignorance and guilt; without indeed so much as inquiring whether there may not be good reasons for what he does—reasons looking after their best welfare and growing out of his perfection,—and this, when in their prosperity, when he allowed them to have their way in every thing, though it were a way of disservice to him and of destruction to themselves, none were more certain to take occasion to sin from his goodness, or more ready to profess their patience and pleasure to continue in his hands! What has changed their views? What has put to flight their reverence and consideration at once? God has not changed. His goodness is no more tarnished or diminished than the sun's light and greatness by the clouds that have darkened their prospect! Must they always have a clear sky? Must they be visited only with gentle breezes and heavenly dews? Must there be no winds and storms? Must they be exempt from the general laws which the Creator has established? Must he work a perpetual miracle in their behalf, that nothing may give them pain, and that every thing may go as they would have it? Suppose he should, and should do the mind of all in the same way, would there be any room for him to have a will of his own? Would any thing but confusion and disorder follow? Should the wishes of others conflict with their own, which must prevail? They, or others, on this plan, must be subjected to disappointment and crosses; and thus no way seems to be left for God to silence their complaints and secure their approbation, but to let them have their pleasure in every thing, and to do his own pleasure with respect to all others. What importance then do they take to themselves! what ignorance and distrust of God do they betray in their murmurs against his dispensations! The moment they are tried and shaken a little, they fall off from him like the dead limbs and leaves of a tree. They have a certain elevation, but there is no life and vigor in it; and when its earthly props are taken away, it falls to the ground. They are like those people who have great trust and pleasure in their physician, when their health is returning and the prospects of worldly enjoyments are brightening afresh; but no sooner do new pains and doubtful symptoms arise, than they lose all confidence, and vent their impatience in reproaches. The doctor must give them instant relief or he has no skill; he must be ever at their side or he is inattentive, though the world beside is dying for want of his assistance.

Here is a mistake which people often make in complaining of God. They appear to think that they are *very special* objects of his attention—that he comes *out of his way* to reach and afflict them. They forget that they are each but one of a world, and that clouds and sunshine are no respecters of persons. They *will* see at once the reason and advantage of his dispensations. They *must* feel they profit; they must have a sight and taste of it, and not be compelled to trust and look for it. Like a child that is put to a task, with the promise of a reward to-morrow, they become impatient and idle while the reward is out of sight; but only bring it to their eye and keep it there, and they will do and suffer twice as much as was required to obtain it. In affliction they reason like a child whose thoughts are taken up with the smart of a burn, and therefore refuses to be comforted by the fire, forgets its design, and thinks it has no use but to burn: or like a child that has been spoiled by indulgence, they think it proper that every will should bend to theirs, take every cross as a wrong, and resist every invasion with as much sharpness and confidence as if the world were all a nest, and they the wasps that made it.

There is something fundamentally wrong in the moral condition of such people. We see nothing of the character of goodness in them, and as little of the reflection and support of faith. Instead of making other things their appendages, they seem to append to and lean on every thing. They are like vessels that are kept from shrinking, or falling to pieces, only by the *air* that fills them. They are given to change, and the reason is, or seems to be, that they know not what well enough is, or knowing, cannot let it alone. It will do for children to complain of crosses and to desire novelties, and we should bear with them if they have little reason in either; but grown people ought to conquer their desires, not let their desires conquer them.

MODERN REVIVALS.

Extracts from a letter of the Rev. Dr. Milledoler, a Presbyterian Minister of New Brunswick, N. J.

"From a careful examination of certain views and measures recently adopted in relation to revivals, I am induced to apprehend,—

"1. That a mere excitement of animal passions, or at most an indefinite conviction of sin, is, in many instances, mistaken for conversion.

"2. That the subjects of these exercises are not unfrequently hurried into the communion of the Church, before they have time to acquire either a competent knowledge of themselves, or of the person, offices, and benefits of Christ.

"3. That some fruits of modern revivals are not precisely such as could be desired. The Apostle asserts, in the fifth chapter of his epistle to the Galatians, that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,' &c. And we know that the marks of Christ's flock are humility, sacred regard to the truth, and a wise and heavenly charity. If, then, instead of these fruits, we find in many instances conceit, self-confidence, presumption, pride, rash judging, and lack of Christian sincerity, is it not requiring too much of us to believe that these fruits grow upon the tree of life? Do they not appear more like the grapes of Sodom and the clusters of Gomorrah? Is it to be wondered at that the cause of revivals, under these circumstances, should be deeply injured? I have heard individuals of sound mind, and of undoubted piety assert, and that recently, that they could no longer read with the same degree of pleasure they once did, the accounts of revivals in our public journals. And why? Not because they question the reality of revivals in the abstract; nor because they do not consider them as precious: nor because they have ceased to feel a deep interest in them: but because they are dissatisfied and disgusted with the *human machinery* employed in them; and because their confidence in the correctness of these accounts has, for various reasons, been exceedingly diminished."

Extracts from Chapman, "On the Ministry, Worship, &c., of the Protestant Episcopal Church."

"Amid all the odium undeservedly cast upon our Communion, I do verily believe that we demand far higher evidence of the soul's conversion than most of our accusers. They often appear to be satisfied with the sighs and tears, the repentance, prayers, and faith of a day. The related experience of an hour is by no means an uncommon criterion, through which they are ready to welcome the returning prodigal as a new creature in Christ Jesus. But we are apprehensive that these impressions may pass away as the morning cloud and the early dew. We are confident that a life of holiness is the only legitimate evidence of our having actually taken up the cross of Christ, and followed him in the regeneration.

"To be plain, we are doubtful of sudden conversions. We fear that the feelings are more excited, and the imagination inflamed, than the judgment convinced, or the heart purified. It is not that we dislike revivals of religion. Every faithful minister of Jesus fervently prays that the hearts of all men may bow before the golden sceptre of Immanuel. But we cannot, with the view of producing a general excitement, adopt any expedients unknown to the Scriptures, and unauthorized by the practice of Chris and his apostles. Equally opposed to precipitation on the one hand, and to procrastination on the other, we cannot avoid recommending, that in the most important transaction of this life the greatest care should be taken that our resolutions are deliberately formed, our principles clearly understood, our motives fairly canvassed, our affections deeply engaged, and our hearts firmly set upon witnessing a good confession before God and man.

"'When we consider the mechanism of the human affections, (says Dr. Mason, a Presbyterian,) and how rapidly emotion is propagated *by sympathy* through promiscuous crowds, we can explain all the phenomena which in this matter have lately attracted the public wonder, without recourse to supernatural agency; and must be convinced that nothing can be more precarious than the tenure by which these *sudden converts* hold their profession.'

"'The more powerful and rapid,' (says Dr. Beecher, a Congregationalist,) 'is the work of grace in a community, the more certain is the existence of *sympathy*, and all the causes of *self-deception;* and the more imperious the necessity of caution, unless we would replenish the Church with *hypocrites*, to keep her agitated by discipline, or covered with shame by the neglect of it.'"

Extract from Job Orton's Letters, quoted by Sumner, Bishop of Chester, in his Treatise on Apostolical Preaching.

"I have no idea of conversion as passing a certain line, and then getting into a saving state. Conversion is a work of time, and I see no right we have to say any are converted or become good, until one hath a longer season or trial."

Extract from Sumner on Apostolical Preaching.

"This renovation can neither be conferred nor acquired instantaneously. The resolution to make the requisite exertions may be suddenly formed, or it may be the deliberate result of long meditation; but in either case, or in any supposable case, the work itself must be gradual; must be the slow operation of patient attention, frequent self-examination, and continual prayer. By these means and exertions 'the motions of sin' are restrained, 'the works of the flesh' are gradually laid aside, 'the old man is put off,' and the seed of the Spirit 'beareth fruit, and bringeth forth,' more or less abundantly."

From Hooker's Popular Infidelity.

CHRISTIAN DISCIPLINE.

It would be unaccountable that the Christian, who has tasted the bitterness of sin, and the sweetness of pardon and hope; who has been under the conduct and in sight of the world to come, should again be found spending his "money for that which is not bread, and his labor for that which satisfieth not," had we no experience of his infirmities, and his proneness to divide the heart between God and the world. Hence the necessity of his many corrections and sorrows. Hence we discover the great goodness and wisdom of God in the uncertain continuance and value of all earthly possessions. He kindly corrupts these streams and undermines these foundations, that we may not rest here to our harm. He makes "the way of the transgressor hard," and blocks up the "broad road" of sinners, that he may win them by present difficulty to think of future good, and by the present poverty of their joys to seek that "fulness of joy which is in his presence." He thus sets himself like a sun in our view, serving us by that which we deem disservice, and enlightening us by that which we miscal darkness. If that which most endangers our greatest good is the greatest evil, then prosperity is often a greater evil than adversity, and what is best for us is often that which is most painful, and most nearly slays us to the world. The vapors and clouds which gather in the sky always leave it clearer and purer. They obscure for awhile the lights of heaven, but these soon come out again with a softened and more cheerful effulgence. The ancients were in great fear and imagined evil from the eclipses of the sun, and still the sun was unchanged; it had as much light and glory as ever; as many planets were moved by its attraction; and only the harmless shade of a body that could never shine, except in a lustre not its own, had got between them and the delight of their eyes. So it happens in lesser systems in our own experience. When darkness or tribulation comes on us, we are apt to start and fear, "as though some strange thing had happened to us." The comfortable countenance of the "Light of the world" is perhaps veiled for a little, and we are left, it may be, to be "partakers," though slightly, of the darkness that he experienced in the extremity of his suffering for our sakes; but it ill befits us to complain, to despond, to doubt that "his glory shall be revealed," and "that we shall also be glad in it with exceeding joy." These things should not move us out of our course of duty or stay us in it; but like the moon when she suffers an eclipse, we should continue on, losing no motion and no order, till we regain that presence of which we are deprived, and which gives us all the glory we have, whether it be for our joy or for the light and comfort of others. We should be too simple to wonder, if we take alarm sometimes where no danger is, and too knowing, though knowing so little, to be confident in deciding against the goodness of measures, the reasons of which are hid in the wisdom of God. Alas! that we should ever in our troubles charge God foolishly, and quickly conclude that all these things are against us. They come not because God is willing to afflict, but to expose our dangers and defeat our foes. They would call us off from the world, take away our false dependencies, and make us confess that "all our springs," those of comfort as well as those of strength, are "in him." So great is the pride and weakness of nature, that we but deceive ourselves if we think it safe to have much of the world in our hands. Our glory is to live above it, and to do this is to "live by faith on the Son of God," for "this is our victory over the world, even our faith." Faith puts down the world by spreading over it the glory of Christ, the bright shadowing of "better things to come." But the world, rising up, fastens on our pride, drives us from a throne of grace, and causes us to come to God, if come we do, with greater thoughts of ourselves than of him, and no wonder we go away without comfort; for "God resisteth the proud, and giveth grace only to the humble." We are thus left to our complaints, without consolation and without freedom, while the thoughts and affections of the truly humble and faithful, escape from the solitude and constraint of earth, like birds released from their cage, and lose themselves in the lustre and expanse of a native heaven. As the shaken tree roots deeper, as the blast that beats down the flame causes it to rise higher, so they, when brought low by adversity, mount upward, and when shaken by the storms, bind themselves closer to the rock they are resting on. They have the victory through our Lord Jesus Christ, and come what will, come sorrow and bereavement, come sickness and death, they are never vanquished. He that is in them is "greater than all." Such is the reasoning and operation of faith. It does not estimate the events of life, according to the suggestions of a worldly policy. Nothing more strongly indicates the fatal prevalence of unbelief than a restless, complaining spirit. Such a mind can hardly have the persuasion there is a God; much less can it have a due impression of his perfections. It feels all the insecurity, and has all the trouble it would, if God had made no promises, and exerted no wisdom and power to bring all things to a just and happy consummation. How vain the resources, how dread the comforts of a faithless mind! and that mind is essentially faithless that cannot find repose in the arms of a universal Providence, and rejoice to feel its care and own its control. Hanging our hopes on the Lord, and with affections deeply, sweetly rooted in his truth and perfections, he will be to the soul in all troubles, as a great shade in a weary land, and as the morning upon the face of nature, both its joy and its glory.

From Bishop Taylor's Preface to the Apology for Authorized Liturgies.

SHORT REASONS FOR SET FORMS.

1. That we may imitate the perpetual practice of the Jewish and Christian Churches. 2. That we may follow the example, and obey the precept of our blessed Saviour, who established a set form. 3. That all that come may know the nature of public communion, the settled principles of their religion, and manner of address to God. 4. That we may know before hand what to pray to God, and not to do it by an implicit faith of an extemporizer. 5. That there may be union of hearts, spirits, and tongues. 6. That there may be a public symbol of communion, and that our united prayers may have more weight with God. 7. That the ministers less learned may have provisions of devotion made for them. 8. That the more learned may have no occasion of boasting, and so their prayer be turned into sin. 9. That extravagant levities and secret impieties be prevented. 10. That the offices ecclesiastical may the better secure the articles of religion. 11. That they may edify the people by their books of daily use. 12. That men by the intervening of authority may be engaged to devotions. 13. That not only the duty, but the very form of its ministration, may be honored by the countenance of authority, and not be exposed to contempt by reason of the insufficiency of its external warrant. 14. To secure the ministry from the intrusion of men whom God hath not sent. 15. That the indetermination of the office may not introduce indifferency, nor indifferency lead in a freer liberty, nor liberty degenerate into licentiousness, or licentiousness into folly and vanity, and these come sometimes attended with secular designs, lest these be cursed with the immission of a peevish spirit upon our priests, and that spirit be a teacher of lies, and these lies become the basis of impious theorems, which are certainly attended with ungodly lives, and then either Atheism or antichristianism may come, according as shall happen in the conjunction of time, and other circumstances; for this would be a sad climax, a ladder upon which are no angels ascending or descending, because the degrees lead to darkness and misery.

WANTED,

Immediately, a young man, between fourteen and eighteen years of age, as a clerk in the Depository of the Protestant Episcopal Press, and Protestant Episcopal Sunday School Union. The most unexceptionable references required, both as to character and ability. For further particulars, inquire of Henry Cotheal, 35 Front-street, and of John W. Mitchell, Esq., 63 1-2 Cedar-street. 3t.

RELIGIOUS SOUVENIR FOR 1838.

Van Nostrand & Dwight, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

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